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The Missionary Review of the World

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VOL. XXII. NEW SERIES VOL. XXXII. OLD SERIES

JANUARY TO DECEMBER, 1909

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FUNK & WAGNALLS COMPANY
NEW YORK LONDON
1909

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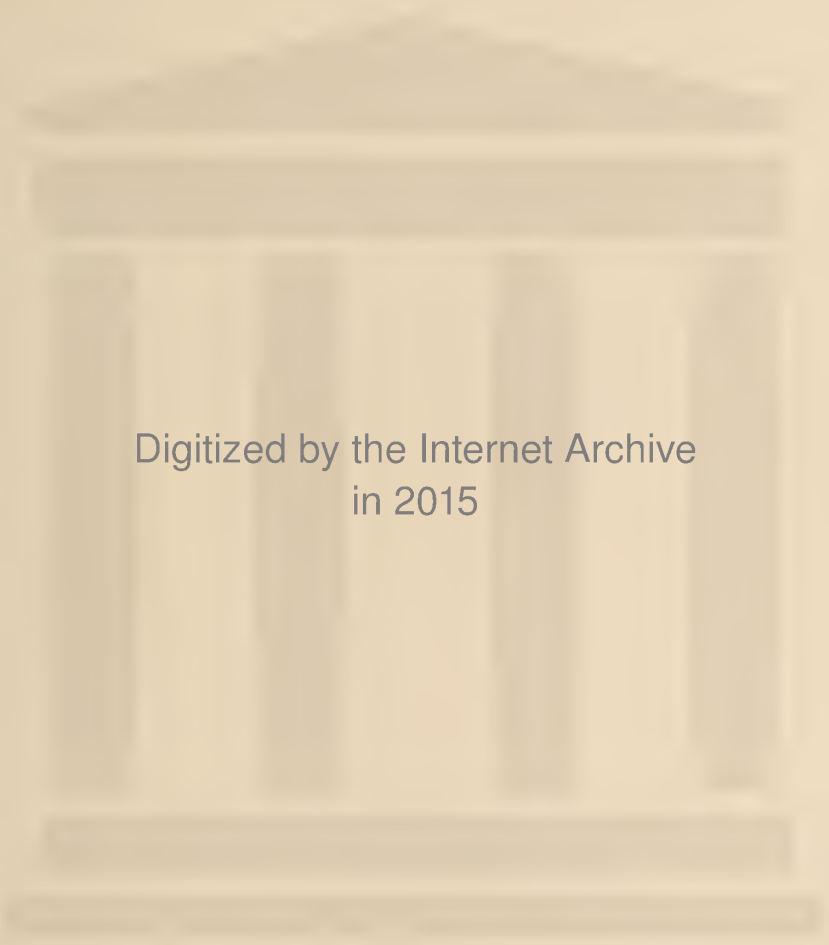
Printed in the United States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ARABIA—THE NEGLECTED PENINSULA

The shaded portion shows the field cared for by the Mission of the (Dutch) Reformed Church of America. The remainder of the vast territory, with the exception of a small district around Aden, is entirely unevangelized; much of it is unexplored.

The Missionary Review of the World

Published by Funk and Wagnalls Company (Isaac K. Funk, Pres., A. W. Wagnalls, Vice-Pres., Robert J. Cuddihy, Treas., Robert Scott, Sec'y), 44-60 E. 23d St., New York

Vol. XXXII. No. 10 *Old Series* | OCTOBER, 1909 | Vol. XXII. No. 10 *New Series*

SIGNS OF THE TIMES

THE DOOM OF DESPOTISM

Reforms in Russia, Turkey and Persia practically bring all the nations under modern methods of government. China is promised a constitution in ten years, and the present government seems honestly to be carrying out the program. Japan has a modern government. Of the three nations lying on the border of Europe and Asia, the least success is in Russia. In Turkey the revolution is complete and the constitution established. The success in Persia bids fair to be almost as great as in Turkey. The new government may be handicapped by the Czar of Russia, and possibly by the influence of the deposed Shah, and must run the risk of his son when the latter comes of age. But the new régime is probably established beyond the possibility of failure. The new government will be a protection to Turkey on the east.

RELIGIOUS LIBERTY IN RUSSIA

Religious liberty seems bound to come, however slowly, in the great empire of the north. It is like the ebb and flow of tides, when the new flood-mark is at each advance a little higher. The Duma, just before adjournment for the summer, enacted what is pronounced, "the most important law for the cultural progress of Russia ever passed" by that body. In October last, the Czar, in his proclamation, formally guaranteed religious liberty; and even tho as yet a dead letter, it may be like the famous "Hatti Humayoun" in Turkey long ago—something to appeal to in a crisis. The orthodox Greek Church continues to be the State Church and exercises despotic authority, and persecution goes on against other creeds. But the proclamation was and is a distinct sign of progress, and will yet, no doubt, be carried into at least partial effect. The new Duma enactment provides:

1. That all citizens of age shall have right to choose their own religion, and be free to change it according to the dictates of their conscience.

2. That children from the age of fourteen to twenty-one shall have the right to choose their religion with the consent of their parents.

3. That parents shall have the right to determine the religion of children up to the age of fourteen.

The discussion of the bill occasioned scenes of violence, the clerical party denouncing the bill and its advocates. The conservative press, since the passage of the bill, still opposes toleration, on the ground that religious freedom is impossible in Russia. But the final outcome must inevitably be for the truth which makes free.

THE NEW CONSTITUTION AND THE OLD KORAN

According to a recent article in *Pearson's Magazine*, by James Creelman, Christians and Jews need have no fear of further persecution in Turkey, and the dawn of liberty will soon be followed by the high-noon of privilege and prosperity. The Sheik ul Islam, or so-called "Pope of Mohammedanism," exprest horror for the massacres at Adana, and assured Mr. Creelman that he was opposed to missionaries "not because they are Christians, but because they are foreigners. We only permit their work as a compliment to the American nation." This kindly and courteous old gentleman, according to the article, stated: "There is nothing in the law, nothing in the Koran, nothing in Moslem policy or intention, that sanctions hatred or strife between subjects of the empire, be they Moslems, Christians or Jews. The truth is that our sacred law makes it the absolute religious duty of a Moslem to live on terms of peace and equality with non-Moslem subjects. It is his duty, not only not to molest, but to protect his fellow subjects, regardless of race or religion. I say this officially and without any reserve."

It is almost impossible to conceive of a statement by an intelligent Mohammedan so full of contradictions as are the words above quoted. Not only the Koran, but the sacred law of Islam based upon tradition, takes for granted such a distinction between Moslems and non-Moslems as regards the civil law that abolishing the Koran itself and doing violence to all the past history of Moslem jurisprudence, there can be no equality between Moslems and Christians. To say that the Koran admits a constitutional government, with representation in a Parliament on the part of non-Moslems, is to affirm a contradiction. As Lord Cromer says: "Does not the word 'Ghazi,' which is the highest title attainable by an officer of the Sultan's army, signify one who fights in the cause of Islam; a hero; a warrior; one who slays an infidel?" Does not every Moslem preacher when he recites the *Khutbeh* in the mosque invoke divine wrath on the heads of unbelievers in terms which are sufficiently pronounced at all times, and in which invective swells still more loudly during circumstances which are propitious to fan the flame of fanaticism? Did not the new Sultan himself in a public interview with newspaper reporters assure them that he would give equal rights to Moslems and "infidels," and by the very use of this term "infidel" (*Kafir*) invalidate his assertion so that the mission press of Egypt and some of the secular papers there requested an apology?

Every friend of missions and of Turkey hopes against hope that the new régime will continue; but if it does, it will not be because of its adherence to the principles of Islam. The fact is that the new constitution is already pronounced intolerant of Christians by no less an authority than Mgr. Tourian, Patriarch of the Armenian Catholic Church. "The declarations of lofty principles," says the patriarch, "may for a time deceive Europe as they have in the past, but they will never inspire confidence on the part of those who know from past experience that Western civilization is inapplicable to Turkish society so long as the Mohammedan Canon Law re-

mains as a tenet of the so-called constitution."

The new constitution recognizes only the Moslem religion and its law as the fundamental principle of the Ottoman State, and the present reform movement may be, after all, an agitation for the rehabilitation of Islam as well as of Turkey. Islam is not a State Church but a Church State. Religion and law can never be separated according to the Koran. It is the finality of the Moslem code that makes all progress impossible, and perhaps the patriarch at Constantinople is correct when he says: "The Armenian national existence was never, even during the darkest days of the reign of the deposed Sultan, so seriously threatened as it is now under the rule of the present young Turks." It remains to be seen whether American missions will enjoy greater liberty and whether Moslem converts to Christianity will receive protection of life, limb and property under the new constitution.

ISLAM AND NATIONAL REFORM

The progress of Christ's kingdom in Turkey and Persia is greatly involved in political movements. *The East and the West* contains two able articles by American missionaries of high standing, the one dealing with Turkey, the other with Persia. They make it clear that the crucial fact in the situation is this, that any real reform in lands where for centuries the traditional teaching of the Koran has been the only recognized code of civil law, must mean the weakening of the authority of the religious law. Politics and religion are inseparable, and political reformation involves a religious revolution. It is the ideas borrowed from Western Christendom which underlie the political uprising, and these ideas are hopelessly antagonistic to the teaching of the Koran. The question is, What is to be the future of Islam in its own lands?

THE NEW REGIME IN PERSIA

The revolutionary struggle in Persia has resulted in the triumph of the Nationalists. In spite of the cannon and rifles of Mohammed Ali's Russian champions, the forces of the reformers burst their way into Teheran, compelled the Shah to abdicate, and set upon the peacock throne his son, Ahmed Mirza, a child of twelve.

The young Shah, Ahmed Mirza, will be a sovereign only in name, and has already tried several times to escape from his unwelcome office. His regents are Russia and England, and his real ministers the English and Russian ambassadors at Teheran, and the foreign ministers who appointed them. The only thing which these powers guarantee to Persia is "the maintenance of her independence and her integrity." In other words, Persia will be made, like Egypt, a protectorate, and Germany will keep her hands off, in accordance with the words of Prince von Buelow, uttered in the Reichstag last March.

The overthrow of Shah Mohammed Ali brings back the parliament, and as soon as the new government quiets the country its sittings will be resumed. The difficulties, however, are of the utmost seriousness. The financial trouble is chronic. Russian troops are garrisoning Tabriz; Turkish troops are in possession of Urumia; a Russian expeditionary force is near the capital.

The missionaries have been much

hampered by the recent revolution and have seen their hopes of religious liberty dashed to the ground. Only faith in God has kept up their courage.

THE EXTENT OF ISLAM IN EUROPE

Many do not realize the number of Mohammedans in Europe. Professor Martin Hartmann, of the Berlin Seminary of Oriental Languages, in his recent book on "Islam," gives some startling figures concerning the number of followers of Mohammed in Europe. Of the total population of the Continent, 13,000,000 are Mohammedans, 3,295,000 of whom are living in the Turkish Empire (51 per cent of its inhabitants), while Russia contains almost 8,500,000 Mohammedans, or about 8 per cent of its total population. Bulgaria contains 603,000 Mohammedans, Bosnia and Herzegovina 549,000, Greece 60,200, Rumania 45,000, and Servia 15,000. In Great Britain there are enumerated 2,700 followers of the false prophet, in France 2,600, but in Germany, Spain, Italy, Holland and Scandinavia there are few or none at all.

MOSLEM EDUCATION IN THE SUDAN

Mohammedanism is actually using education as a means of advancing its sway in Africa. This could only be among unlettered tribes just emerging from barbarianism, and even with them the teaching will probably prove to be less real education than memorizing. Moslems themselves, when they have any ambition to move with the times, do not look for enlightenment to teachers of their own religion. In 1907 a number of Mohammedan officers at Atbara, Egyptian Sudan, were imprest by what they saw of the Christian Missionary Society girls' school at Khartum, and asked Archdeacon (now Bishop) Gwynne to open a school for their daughters at their own station, suggesting that the Bible should be taught in it as at other mission schools. This was done at the beginning of 1908, and twenty Moslem girls and a few girls of Coptic parentage were admitted in the first few weeks. The school continues to grow, and the fees cover all expenses other than the missionaries' allowances. Visitors can hardly believe that the well-behaved, nicely drest children who now greet them with a friendly "good-morning" are the same little pickaninnies who at first had no idea of obedience. They can already answer many simple Bible questions, sing hymns, repeat texts, read easy English and Arabic, do a little arithmetic, and show other signs of progress.

EGYPTIAN WOMEN DEMANDING LIBERTY

Mohammedan women of Egypt, including members of the khedivial or reigning family, have started a campaign to win for their sex the right to have a voice in choosing husbands, to put aside the veil which hides their beauty, and to pass at will the doors of the harem, altho their steps may lead to precincts where men abound. At a meeting a few days ago in the grand opera-house upward of 4,000 women were present, representing the cream of society. Speeches were made by Princess Aisha and others of prominence, which brought out a unanimous vote for resolutions demanding freedom from harem life, the abolition of the veil, permission to be in the society of men and the right to be courted. A permanent organization

has been formed and branches are being established throughout Egypt. The ultra-conservative Mohammedan press is sounding the alarm against "an infusion of European ideas into the sanctity of the harem." Priests are writing to the press that it is against the tenets of Islamism to grant the women's demands.

BREAKING DOWN CASTE IN INDIA

At the last national congress held at Madras, delegates of every class, caste and creed sat down, side by side, at a common meal. Of course, this was a violation of all the laws of caste, and were caste customs rigidly enforced, every delegate—even tho a high-caste leader—who attended the banquet could only escape exclusion from his caste by undergoing ignominious and degrading penance. But not one of these delegates appears to have made himself liable to any such forfeitures or penalties. A few years ago, some of the most influential leaders in Poona had to submit to the most humiliating treatment because they had simply taken tea with missionaries. We regard this as among the most significant movements of the day, that this impenetrable and incommunicable system is giving way, and that leaders of Indian society openly and with impunity violate restrictions that have the sanction of remote antiquity and universal usage.

THE BOXERS AGAIN IN WEST CHINA

The Boxer movement has recently sprung to life in western China, and seems to be specially directed against Christians and foreigners. Rev. O. M. Jackson, C. M. S. missionary in Mien-cheo, province of Si-Chuan, writes that in March the mission premises and church at Tsao-hai-gai and the houses of some of the Christians were set on fire, but escaped total destruction. The wife of a mission schoolmaster was one of those severely wounded.

In the neighborhood of Ngan-hsien, adherents of this sect numbered 4,000 to 5,000 men, and in the county there were upward of one hundred and twenty meeting-places.

On the evening of March 10 an official heard of a number of men being gathered together supposed to be gambling, but on arrival with his soldiers he found that they were Boxers practising their rites. He entered the courtyard and took fifteen prisoners, the rest escaping. During the next two days the mandarin received three letters to say that unless he released his prisoners the city would be attacked, of which letters he took no notice. On Friday, March 12, a gathering of men was reported at a place five miles to the north, who declared their intention of burning the church, killing all the Christians, and destroying their houses. Nothing happened until next day, when they marched on the street, burned the church, and did a good deal of damage in the houses of the Christians, and wounded two women and a child. The local authorities gave compensation for all pecuniary loss, but a few days later similar troubles occurred near Chong-pa. Now we are pleased to report the disturbances have been completely quieted.

MODERNISM AND ROMANISM

The spirit of the twentieth century is finding its way even into the close corporation of the papal body ecclesiastic.

It is rumored that Pope Pius X

is about to found at Rome a new school of progress, in which Oriental languages, philology, sociology, and various studies connected with the Bible—such as Biblical geography and history, apologetics, hermeneutics, exegesis, etc.—will be studied.

The Catholic Standard and Times says:

> The moment could not have been better chosen. The recent studies and discoveries made by rationalists, Protestant and Catholic scholars, have added a great wealth of erudition to the mass of Biblical knowledge possest by students of previous generations, but united with a still greater luxuriance of ill-grounded speculations, false principles, prejudices and deductions not based on the premises. It will be the task of this new institute to separate the wheat from the chaff, and give it for the nutriment of Christian scholarship.

PROTESTANT MOVEMENT IN AUSTRIA

In various parts of Bohemia, Lower Austria and the Steirmark, Social Democrats are turning to Protestantism. One of the Socialist representatives in the Austrian Parliament recently joined the evangelical church in Klagenfurt, making the third Social Democratic parliament member who has become neo-Protestant.

The number of university students in Vienna, Brünn, Prague, Innsbruck, Graz, and Leoben that have passed from Catholicism to Protestantism has this year been larger than ever. Five priests in different parts of Austria have in 1908 joined the Los von Rom. The evangelical charities have had an unusually successful year. A children's hospital has been opened in Bad Hall; in Gorsein, a home for aged and sick; a Protestant school for girls in Klagenfurt has built a new building; and in Brünn the Protestants have established a training-school for deaconesses.

The state, however, is still unfriendly to the movement. Protestant German pastors are still put over the border or allowed only grudgingly the right of residence in Austria. Protestants are still buried in the suicide corner of graveyards, and fined because they refuse to salute Catholic processions. The erection of a Protestant theological faculty in the University of Vienna is still opposed.
—Ernest Gordon.

ENCOURAGING TIDINGS FROM INDIA

A great movement toward Christianity is reported as going on among the Jatiya Chamars in Northwest India. Rev. P. M. Buck, of the Methodist Missions, says that they have recently baptized about 1,000 of these people and they are coming in crowds for instruction and baptism. Fully three-fourths of the 11,000 Christians in the Rurkee district are now from this caste. On being baptized in the name of Christ they cut off their top-knots, thus signifying their final renunciation of heathenism.

"THE RELIGION OF THE FUTURE" AND MISSIONS

BY THE EDITOR-IN-CHIEF

We are hearing much nowadays about "the Religion of the Future." It is difficult to say who are its principal exponents, for scarce a month passes that we do not find some new statement, from some new source, of its coming character and claims. Latterly Sir Oliver Lodge in Britain, and an ex-president of Harvard, Prof. George B. Foster in Chicago, and Prof. Williston Walker in Boston, have each made more or less startling predictions as to the new religion; while even so-called "Bible Dictionaries" and "encyclopedias" are embodying in "scholarly and critical" forms the results of much study along these lines.

After giving these declarations and prognostications a hearing, one is tempted to ask whither we are drifting; whether, having loosed from the old moorings, we have any safe anchorage, or any compass, chart or even rudder left—whether our eyes are any longer to be upon the stars, or whether even the stars are no longer to be accounted among the unchanging guides in a stormy sea.

We all crave some simple credal basis, for to every complete life some sort of belief seems essential. The careless saying that "it matters not what one believes, provided only that he is sincere," is very elusive and delusive. It needs but little logic to perceive a *reductio ad absurdum;* for if such a maxim be sound, it follows of necessity that it is neither worth while to seek after truth, nor to follow it when found!

We all know that nothing is more needful than to discover what is Truth, in any realm—physical or ethical, scientific or religious, and beauty of character and life is so inseparable from right convictions that whatever attractive elements may be found in alliance with error can not be due to the error embraced, but to the truth mixed with it; so that the purer the truth loyally believed and faithfully obeyed, the more beautiful the life. If history can be trusted as a witness, error and evil, truth and right, are twin brothers.

As to religious beliefs, "The Apostles' Creed"—so called—which has been traced back to the fourth century, if not earlier, has been tacitly accepted as a sort of consensus of doctrine by the Church at large. But, after more than a millennium and a half of such acceptance, our modern religionists find it unsatisfactory in almost every particular.

The "New Religion," which is in reality neither *new* nor a *religion* but a philosophy, is rather negative than positive, rather destructive than constructive. It is difficult to frame any creed out of mere negations. But, if we attempt to articulate into organic form the denials of our day, there seems to be no belief in any final authority outside of the human reason and conscience. There is no longer an infallible Church nor an infallible Bible. "Man in the present generation is ready to be led, not driven," and is a law unto himself. The belief in human depravity is abandoned, and there are "no malignant powers." Sin is not guilt, but misfortune, and is to be dealt with not as deserving judicial penalty, but medical and ethical treatment, not hell but a hospital, not punishment or pardon but new environment and culture. The expiatory death of Christ is denied, with all "safety thereby primarily afforded to the individual"; and it is denied that

"character can be changed quickly," or that "Christ is in any way essential to religion."

Whether the vague new religion can be formulated in a creed is very doubtful; but if it can be, it would read somewhat thus:

The New "Apostles' Creed"

"I believe in 'a conception of God, a multiplication of infinities, and in creation by spontaneous generation and eternal evolution; and in Jesus Christ, as a distinguished ethical teacher, who was born of natural generation, suffered as a martyr for what he believed to be truth, and was crucified, dead and buried. He was reputed and believed by His disciples to have risen from the dead and to have ascended into heaven, and to be coming again to reign on earth as King.

"I believe in the Infallible Ego, as the ultimate court of appeal in all matters of truth and duty; a universal Church composed of all who are honest in their opinions, and upright in their conduct; in the communion of the cultured and the philanthropic, in the reformation of bad habits and the inculcation of virtue; in the proper care of the body, and the education of the mind; in scientific progress, college training and the 'Spirit of the Age'; in 'two great commandments—the love of God and the service of fellow men; in a life of altruism, and so in undying influence for good.'"

In the above attempt to crystallize some of the tenets of the Religion of the Future into apprehensible form, there is no desire or design to misrepresent or caricature it. If we understand modern liberalism, it aims so to restate the beliefs of the ages as to suit and fit the progressive spirit of the twentieth century. We do not doubt the honesty of those who, with the courage of their convictions, make bold with their denials and affirmations. But we can not quite evade or avoid the vital inquiry, whether this new doctrine is sound and safe; whether Christianity has any essential, eternal facts and truths which can not be so modified without surrendering all its claims; whether such reconstruction is not in effect destruction. We are reminded of the Chinese method of slow execution—beginning at the fingers and toes and cutting off parts most remote from the centers of life, and slowly advancing toward the vital parts, meanwhile the life-blood gradually ebbing away.

The Idea of God

For example, how can a god who is a "multiplication of infinities" be either worshiped, loved, or obeyed? and in such a definition what becomes of individuality and personality? What becomes of Christianity without Christ as a vicarious substitute and atoning Savior? We are told that, "in primitive times, sacrifice was the root of religion," the implication being that the notion of any expiatory value in the death of our Lord was simply a natural offshoot from this root—its historic fruit. The Church of God has been wont, conversely, to hold that sin marred God's primal creation, and that, at once, He gave the promise of a redemptive seed—and that a life for a life was the root out of which, on the contrary, sprang both the conception and the institution of sacrifice as the basis of a divine religion. The new theology is robbing us even of the miraculous Resurrection of Christ,

without which even the New Testament itself concedes that there is nothing worth believing or preaching, for His death could not have been deliverance to others if He still remained under its bonds and bondage Himself. What is the missionary going to preach as his good news, if this coming religion is to reshape his message!

We are warned that the Religion of the Future "will not teach that character can be changed quickly." If so all sudden conversion is a delusion. The story of Saul of Tarsus, the jailer at Philippi, not to say the dying thief, must be relegated to the realm of myth—of fancy, not fact. The new religion will "believe in no malignant powers." Then the temptation of Eve in Eden, and of Christ in the desert, the satanic plot against Job, and the messenger to buffet Paul, and countless other references to the devil and demons, must be expurgated as worthless traditions, for we are assured "it will be an immense advantage, if the religion of the twentieth century shall get rid of these things."

We are glad that men every way qualified to represent the cultured liberalism of the times have boldly ventured to speak out. We know at least "where *we* are" when we know where *others* are. To define their position helps us to discover ours.

A modern English writer who has watched the drift of the day toward blank agnosticism and materialism has put his apprehensions into form:

> I believe in wheat and rice;
> Not in virtue and in vice;
> In a stated cause of crimes,
> In "Macaulay" and *The Times*.
> Hydrogen inflames ambition;
> Nitrogen inspires volition;
> All that's great and good in men
> May be found in oxygen!

What now—to dismiss for the time all other issues—is the outlook for missions, if this new religion is to prevail?

Outlook for Missions

First of all, how are we to meet other religions? Is there any such thing as a "*false* faith," or are all religious systems part of the "spiral movement," orbing toward perfection? If there is no Court of Last Appeal beyond the "inner light," what becomes of the decisions of that court when there is no unanimity of verdict. What we call "conscience" is a compound faculty, made up of a judgment of the reason and an impulse or prompting of the moral sense. First, the judgment decides what is right or wrong, and then the sense of obligation or prohibition follows; but if the judgment errs, failing to discern moral quality, the moral prompting is unsafe—the blind leads the blind and both fall into the ditch. Here lies the fallibility of conscience—in the fallibility of the judgment. We have been comforted, amid all the divergences of human opinion, by the confidence that in the Word of God and the teachings of the Lord Jesus, we have an ultimate authority by which to correct even the errors of conscience—as by the sidereal clock of God we correct the variations of our watches and even chronometers. But if the new religion is true, and every man's inner light is to be his guide, what are we to do when, according to our own deep conviction, the light that is in others be but darkness and great darkness! Does it not, if this new religion is to prevail, become unnecessary and even intrusive and impertinent to plan a crusade against other men's convictions and beliefs, and say to them, as Paul

did to the Athenians, "Whom ye ignorantly worship, him declare I unto you!" Why not let men alone if evolution instead of revolution will bring them out into the final perfection of one faith?

The Cross of Christ

Again, if there is no necessity of the expiatory death of our Lord Jesus Christ—if that death was not substitutionary or vicarious—what becomes of the doctrine of the Gospel? Why longer preach a Gospel of Grace as "affording safety primarily for the individual"? If salvation is not by receiving Christ by faith, but by reformation of character by works, and character can not be changed quickly, why depend upon the Evangel? What we need is not preaching, but teaching—the school rather than the Church, books rather than sermons. There is little use in any longer saying, "Look and live." There is no new birth from above. If there is any heaven, it is entered by obeying the two commandments, love to God, service to men. We need no coming to the Cross—we pay our own penalties for sin and work out our own salvation from sin—the only crown of glory is that which every man makes out of his own best attainments, and whose gems are his own heroic achievements.

We do not wonder that modern liberalism has no world-wide missions. It has no motive to go into all the world, and no gospel to preach to every creature. It has no need of waiting to be endued with power from on high—for it has no Pentecost, as it has no Calvary. Whether it has any resurrection from the dead does not appear, or any certainty of a future life. The ex-president of Harvard—an institution whose ancient motto is *"pro Christo et humanitate"* seems to us to leave out the *pro Christo* altogether and put a *pro Ego* in its place.

Weighed and Found Wanting

For ourselves we think the "old wine is better," having tasted the new. "With charity to all, and malice toward none," we can only say that the new religion, weighed in the balances, is found wanting. It takes away a personal God and Father, and substitutes a vague multiplication and aggregation of infinities. It robs us of a supreme court of final appeal and substitutes the inharmonious discordance of a thousand warring opinions. It denies malignant powers and leaves us to the mystery of wondering "who carries the devil's business on?" and how it is that Satan and sin seem so intensely alive and real. It takes away Salvation by grace, regeneration by the Spirit, atonement of the Cross, and leaves man to do his best to reform himself, bearing his own sin and learning to sow only what he is willing to reap. It makes all sudden conversion a deception and delusion, and makes time an essential factor in the slow change or growth of character. It substitutes obedience to two commandments for faith in Christ, and makes them the foundation, instead of the structure built upon Him as the one foundation. It gets rid of all that is fundamental to the Christian system in the new building it rears. To our conception the new religion is not Christ, but anti-Christ.

The Gospel that Saves

By way of illustrating the defects of any such system, and the power of the Cross, we venture to reprint an oft-told story of the lamented Rev. Dr. Charles A. Berry's experience (of

Wolverhampton), as he told it to his friend Rev. J. H. Jowett, of Birmingham, England:

"One night there came to me a Lancashire girl, with her shawl over her head and with clogs on her feet.

" 'Are you the minister?' she asked.

" 'Yes.'

" 'Then I want you to come and get my mother in.'

"Thinking it was some drunken brawl, I said:

" 'You must get a policeman.'

" 'Oh, no,' said the girl; 'my mother's dying and I want you to get her into salvation.'

" 'Where do you live?'

" 'I live so-and-so, a mile and a half from here.'

" 'Well,' said I, 'is there no minister nearer than I?'

" 'Oh, yes, but I want you, and you have got to come.'

"I was in my slippers, and I soliloquized and wondered what the people of the church would think if they saw their pastor walking late at night with a girl with a shawl over her head. I did all I could to get out of it, but it was of no use. That girl was determined, and I had to dress and go. I found the place was a house of ill-fame. In the lower rooms they were drinking and telling lewd stories, and up-stairs I found the poor woman dying. I sat down and talked about Jesus as the beautiful example, and extolled Him as a leader and teacher; and she looked at me out of her eyes of death, and said:

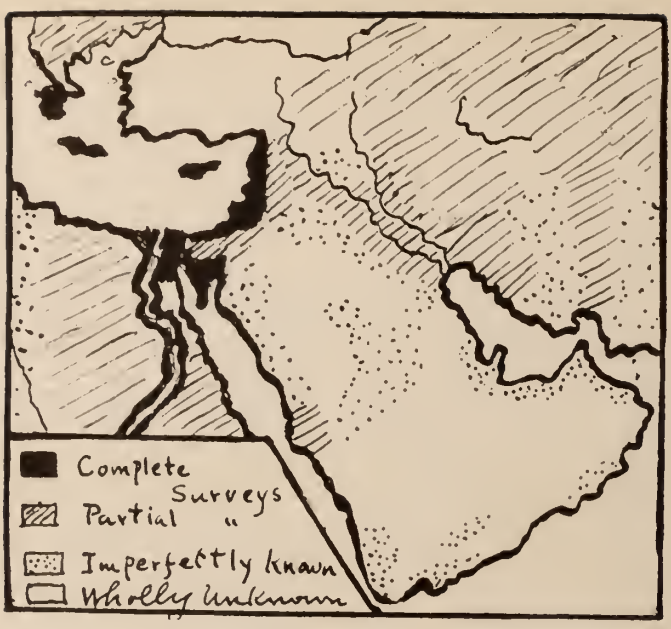
" 'Mister, that's no good for the likes o' me. I don't want an example —I'm a sinner.'

" 'Jowett, there I was face to face with a poor soul dying, and had nothing to tell her. I had no Gospel, and I thought of what my mother had taught me, and I told her the old story of God's love in Christ's dying for sinful men, whether I believed it or not.'

" 'Now you are getting at it,' said the woman. 'That's what I want. That's the story for me.' And so I got her in, and *I got in myself*.

"From that night," added Dr. Berry, "I have always had a full Gospel of Salvation for lost sinners."

Can the new religion give us any thing to take its place?



UNEXPLORED ARABIA

TWENTY YEARS OF THE ARABIAN MISSIONS

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It is somewhat of a distinction to be an Arabian missionary of twenty years' standing, and it may emphasize the late date of the beginning of mission work in Arabia to say that to the writer's knowledge, no other can yet look back over twenty years of continuous service in the land of the Arabs. There were other missions who entered Arabia before 1889, notably the Church of England at Bagdad, in the northeast (1882), and the Free Church of Scotland at Aden, in the southwest (1885), but none of their first missionaries are still on the field.

In those first years, we scarcely dared to hope for a long residence in this, "a land that devoureth the inhabitants thereof." Again and again, heat and fever took workers from our ranks, until, at the end of ten years, scarcely more than half the number of men sent out remained. Some in the home land called on us to halt, but the fact that our organization was semi-independent made it possible for us to appeal widely and directly for reenforcements. Those whom no danger could deter came in increasing numbers, so that we soon passed beyond that deadly zone of isolation and overwork which hems in so many small organizations. Years have also brought experience, and increasing income has made possible more healthful surroundings, until now our missionaries can reasonably expect far more than two decades of service.

These twenty years may be divided into three periods—those of locating, establishing, and developing our work. The first period represents the time and effort spent in deciding upon our field. Its importance is not likely to be overesti-

mated. Many a colonizing enterprise, and missions are surely that, has been doomed to failure because of a wrong location. The Arabian mission was fortunate in having as its founder one who knew the "Nearer East" and could introduce us to many of the workers there. Our first year was spent in language study and investigation among the missionaries of the Syria mission of the Presbyterian Church. The knowledge we carried away, not only of the Arabic, but of their tried and proved methods of meeting the general problems of Christian work in a Moslem country, was invaluable, and probably saved us from many disastrous mistakes. Our first native associate and helper, Kamil Abdul Messiah, was a convert from Beirut, and from the mission press of that city we took and are still taking our most effective weapon, the printed word of God.

ARABS AT THE MISSION AWAITING MEDICAL TREATMENT

Within two years, we had seen almost the entire circumference of the Arabian peninsula. We had considered the possibility of Aleppo at the northwest corner, of the Hauran south of Damascus, and of Moab east of the Dead Sea. At Aden, we spent a few months. The ports of the Red Sea on the west were visited, and those of the Arabian Sea on the south, together with the inland towns of Yemen. Finally, we sailed along the eastern shore from Muscat to Bagdad—a total distance of nearly five thousand miles.

Our faith in the future growth of this work led us to wish for an unconstricted field. Our call to do pioneer work for Mohammedans led us to seek a population wholly such. The eastern coast of Arabia seemed best to fulfil these conditions, and there no mission had ever located, or seemed likely to locate, its men. Communication from the outside world was excellent, and the preponderance of British influence in

the Persian Gulf gave promise of safety and a settled government. The repressive Turkish rule extended but a short way south along the eastern coast, so that it was possible to have much uninterruptable access to the interior.

From the few large towns, Busrah was chosen as our first station. The liberal character, wealth and enterprise of its large population; its strategic position, where trade routes from north, east, and west meet at the tidal waters of the mighty "River of the Arabs"; its proximity measured in long eastern units of days' travel, to the older mission fields of Bagdad, Mosul, and Mardin, at the north, whence our native Christian helpers have largely been drawn—these all combined to determine our choice.

Our second year in eastern Arabia was signaled by the beginning of work at the islands of Bahrein, midway down the Persian Gulf, and the third year by the opening of Muscat, well toward the southeast corner. Thus the mission had in this short time outlined its entire field, and this when its working force consisted of but three or four men. To so isolate them in stations distant one from the other three or more days' journey by water, and this possible only at intervals of two weeks, seemed extremely hazardous. But we felt that to rapidly increase our mission force at one point, was to still more rapidly increase suspicion and opposition, while it would also alarm the native rulers at the other two places we wished to hold. And one man, living quietly and alone can often, before hostile forces think it worth while to combine against him, have remained long enough to establish a right of residence in those Eastern lands, where "whatever is" is taken as something that "must be." The subsequent history of our mission has justified the risks we ran.

Establishing the Work

The next period was that of *establishing* our work, or as one might almost say, of defending our claim. Like many a pioneer, we faced and resisted more than one attempt to drive us off. All of our resistance was passive—it could hardly be otherwise at Busrah, where our opponent was the Turkish Government—but tho passive, it was fairly intense! We have been scratched up a bit in being dragged by the Turkish police before a Turkish tribunal, and have seen the inside of a Turkish guard-house from behind a locked door. We have had a guard of soldiers before our house for days, searching us each time we came out, and only awaiting, so they said, orders from headquarters to bundle us out of the country bag and baggage—or more likely, without the baggage. With no American consul at that time near enough to be of much dependence, and not knowing how our minister at Constantinople would balance our simple assertions of orderliness against the vivid and highly-colored complaints of the local authorities backed by petitions forced from the different communities of the city asking that, as evil-doers and insurrectionists, we be deported, we were led to place our great trust in prayer, and in belief that He who brought us to Arabia would keep us there. Fortunately, our friends

among the American missionaries in Constantinople interested themselves actively in our behalf, and our representative there would not lend himself to the misrepresentation of the Turkish Government, tho he did casually send word by a passing traveler that we were causing him more trouble than all the other missionaries in Turkey. Not thorized is difficult to say, but once we were in our own house, we had some "face," and our main troubles were over.

The islands of Bahrein, where our second station is located, are governed by an Arab sheik, himself bound by elastic but unbreakable treaty ties to the English Government. Here, for a long time, our

MUSCAT HARBOR, EASTERN ARABIA

being able to force us out of the country, they next sought to establish a sort of a boycott, especially against our renting a dwelling-house. Here providence opened a way for us through the only man in Busrah able to oppose the wish of the authorities, the Persian consul, who gave us one of his houses to live in. This respite gave time for a bargain with a wealthy native to build for us in a very desirable part of the town. How he ever managed to have the contract and permit au- missionary's was the only white face. By living among the Arabs in an Arab manner, with some measure of medical knowledge made full use of, by familiarizing himself with the literary and religious authorities of Islam, he was able to anchor his venture before the zealots awoke to the fact of what it meant. There was some rough work—our house was fired into at night, and threats of murder were repeatedly made. The English political resident was approached and asked if he would

stand aside and allow the Americans to be driven into the sea. He replied, so he told us, that while he was not responsible for the Americans, yet the ties of kinship were pretty strong; that *our* ruler's son might marry *his* ruler's daughter, etc., and that before they did anything rash, they should take these things into account! Very vague words, and yet quite effectual! The representatives of the English Government in Arabia have, however, officially observed a strictly neutral attitude to us and our work, even going so far as to convey to Washington the information that they would not be responsible for our safety. Yet we have accounted many of them as our personal friends who have here and there, unofficially and perhaps unknowingly, been of great assistance to us.

At Muscat, the third station, our right to remain was not so keenly contested as at our other two stations. Here we found the only American consulate in all our field, and it may be for this reason that the Sultan of Muscat, an independent ruler, was never actively hostile. But it must also be remembered that the Arabs of Oman, from the Sultan down, are probably the most polite and cordial to accredited strangers of all the dwellers of Arabia. The main thing our consul here has yet done for us, is to collect reimbursement for personal and mission property looted during an incursion of the inland tribes; a repayment, which the mission wished to forego, but which the consul insisted upon for the sake of the honor and prestige of the country he represented. Here at Muscat, just within the tropics, the Arab character is perhaps more indolent and more ready to accept the inevitable, to cast the responsibility for evil conditions on the divine decree that may not be changed. One of their Koranic sayings is often used in this connection, "I take refuge with God from Satan the accurst." On one occasion, years ago, as the missionary was passing out of the audience room of the Sultan after having gained, through importunity, some little concession, his Highness was heard to use a little adaptation of the old proverb in the words, "I take refuge with God from a country that has missionaries in it!" Not very complimentary to our personnel, but very reassuring when we think of pitting our Western persistence against the Oriental inertia.

Developing the Work

The third period of these twenty years was that of *development*. We had reached the field; we had proved that we could stay there; now what could we accomplish there? As regards the direction of our development, we held to our first intention —"Arabia and Islam." An early invitation from Bagdad at the north to take over the work of the English mission there, would probably, if accepted, have absorbed all our efforts in that great city with its thousands of native Christians. An opportunity to assume responsibility for the Jews of Arabia, tho very inviting, was refused as not being that nearest our hearts. Another to enter into the work of one of the great Bible societies was not accepted because it was deemed easier for them to get men than for us. Work

among the heathen slaves brought to Arabia from Africa, tho embraced and faithfully carried out, was limited through the decline of the slave-trade. Our society seemed definitely held to its first purpose of pioneer work among Moslems looking toward the interior of Arabia as its ultimate goal. This development toward the interior, tho necessarily of our number, a doctor, for definite work among the tribes inland.

Regarding the work itself, it seemed to us, new men entering a new field, that there was but little to guide us, and that we could only try and prove all means, seeking for the lines of least resistance and greatest promise. The Arabic scriptures were at our hand, the British

THE GATEWAY OF A WALLED TOWN IN ARABIA

following our occupation of the coast, has been steadily carried out. Our first out-stations were a couple of hundred miles from Busrah, one on the Tigris and one on the Euphrates, and in the mountains of Oman, westward from Muscat, there is another Christian outpost. We have always prayerfully and longingly looked at the open roads inland, but only this year has our force on the coast been strong enough to justify setting aside one and the American Bible Societies were ready to help us, and at once we started to sow the Word of God over all eastern Arabia. From small beginnings, our circulation has grown to about five thousand copies yearly, most of them sold outside our Bible shops in ever-widening circles of colportage. It may be interesting to note that outside our medical work, by far the largest amount of our time and money is spent in Bible circulation. The spiri-

tual results have justified this application of our energies.

There has been nothing exceptional about our medical work except, perhaps, its proportion to our other activities—twelve of our twenty-seven missionaries being qualified doctors or trained nurses. It will be nothing new to readers of this REVIEW to be told how thousands yearly are thereby brought, while in most receptive mood, under Christian teaching. If other developments of our missionary work—our touring, our schools, our woman's work in all its branches—are only mentioned in passing, it is through lack of space, and because they probably differ but little from the same work in other fields.

The Results

If one takes a comprehensive look back over these twenty years, it is easy to see that some things have been accomplished. Converts are enduring reproach, suffering shame, loss of property and liberty, groping after the higher ideals of Christianity, slipping backward at times, but realizing more and more the power of Christ to forgive and to save. Of as much or more promise to the future is the perceptible leavening of the whole mass of Islam with Christian principles and its uplift to a plane where future effort will meet with a more quick and sure return. In all eastern Arabia, the dense ignorance regarding Christianity has been enlightened, inborn and traditional prejudices have been dispelled, and indifference is slowly giving place to interest and acceptance.

The indirect results of our occupation are also worth a thought. As would have been the case with Mackay, of Uganda, had he seen the answer to his plea for a strong mission in Arabia, so have the hearts of other workers in Mohammedan countries been gladdened by the knowledge of this successful assault on the very citadel of Islam. Is it hard to believe that many a thinking adherent of Islam finds his heart assailed with doubt and dismay, as he sees this land of the holy cities, the cradle of his faith, slowly being encircled by the standards of the Cross?

R U S S I A N E M P
R U S S I A
Tobolsk
Omsk
Orenburg
Saratov
Astrakhan
Black Sea
Caspian Sea
TURKISTAN
Tashkent
Khiva
BOKHARA
EASTERN TURKISTAN
CHINESE E M
TIBET
Lhasa
Kabul
Herat
AFGHANISTAN
Kandahar
Lahore
Delhi
Jaipur
Allahabad
Patna
Ispahan
PERSIA
Tehran
Meshed
Bushire
Persian Gulf
Muscat
Karachi
INDIA
NEPAL
Kalta
Barkul
Desert
Barnaul
Semipolatinsk
Yeniseisk
Tomsk
Irkutsk
Yarkand
Kashgar
Khotan
Aksu
Kuldja
Turfan
Kobdo
L. Balkhash
Aral Sea
Caucasus
Tiflis
Batoum
Trebizond
Constantinople
Smyrna
Cyprus
Beirut
Damascus
Jaffa
Alexandria
Cairo
EGYPT
Suez
Medina
Red Sea
Arabia
TURKEY IN ASIA
Baluchistan
Kelat
Multan
Peshawar
Khyber Pass
Bolan Pass
Samarkand
Bokhara
Merv
Astrabad
Resht
Kazan
Perm
Ekaterinburg
Tyumen
Tobolsk
Yeniseisk
Irtish
Ob or Obi
Samara
Saratov
Tsaritsyn
Astrakhan
Orenburg
Uralsk
Aktyubinsk
Turgai
Tashkent
Khiva
Merv
Herat
Kabul
Kandahar
Quetta
Multan
Lahore
Delhi
Jaipur
Allahabad
Patna
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Barkul
Yarkand
Kashgar
Khotan
Aksu
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Astrakhan
Orenburg
Uralsk
Aktyubinsk
Turgai
Aral Sea
L. Balkhash
Caspian Sea
Black Sea
Tiflis
Batoum
Trebizond
Constantinople
Smyrna
Cyprus
Beirut
Damascus
Jaffa
Alexandria
Cairo
Suez
Medina
Red Sea
Arabia
Persian Gulf
Bushire
Muscat
Karachi
Quetta
Baluchistan
Kelat
Multan
Peshawar
Khyber Pass
Bolan Pass
Bokhara
Samarkand
Merv
Astrabad
Resht
Tehran
Meshed
Ispahan
Herat
Kabul
Kandahar
Lahore
Delhi
Jaipur
Allahabad
Patna
Lhasa
Nepal
Tibet
Eastern Turkistan
Chinese Empire
Turkistan
Tashkent
Khiva
Bokhara
Samarkand
Merv
Herat
Kabul
Kandahar
Quetta
Multan
Lahore
Delhi
Jaipur
Allahabad
Patna
Lhasa
Nepal

sian Empire than in any other country except India, China and Java. There is a larger Moslem population under the rule of the Czar than the total number of Mohammedans in Turkey or Egypt, Arabia or Persia. While we hear much of the Russian Jew, who forms only 3.55 per cent of the population, little is heard of the Moslem, who forms 9.47 per cent.

The "Statesman's Year Book for 1908" gives the total number of Russian Mohammedans at 13,906,972. I am indebted to Miss Lucy von Mayer of Moscow for more recent statistics by provinces. (See table.)

These comparative statistics of Mohammedans, Buddhists and pagans are interesting and show in which provinces Mohammedanism is most prevalent. The accompanying map indicates roughly over how large a territory in Russia Islam extends. Moslems are found all the way from St. Petersburg to the steppes of Siberia, and from Tobolsk on the Obi River to Bokhara, and from there southward to Persia and Afghanistan. The chief centers of Mohammedanism are the following provinces, where over seventy-five per cent of the population is Moslem: Baku, Akmolins, Samarcand, Semiryechensk, Sirdaria, Tourgai, Ural and Ferghana.

According to Dr. Hubert Jansen, the total number of Mohammedans in European Russia is about 6,000,000. This is exclusive of the Caucasus. By far the largest number of the Mohammedans in the Russian Empire belong to the orthodox, or Sunni, sect, while in Asiatic Russia there may be 100,000 Shiahs. The various dervish orders are strong in the centers of Moslem population, and the annual visit to Mecca of hundreds of Russian pilgrims in this case also binds the uttermost confines of Islam to its center. The literature of El Ezhar at Cairo, the Pan-Islamic spirit of Constantinople, and the fanatic devotion of the Meccan dervish extend their constant influence in Tobolsk and the villages of the steppes as well as at Samarcand and Bokhara.

The Spread of Islam

Islam spread to Central Asia from Persia. As early as 666 A.D., it had reached Balk, and in 672 the Saracens attacked Bokhara. The conquest was not an easy one, and the invaders were repulsed. In 704 Kuteiba, the Arab conqueror, appeared on the scene, and is said to have advanced as far as Turfan on the extreme eastern border of eastern Turkestan, imposing Islam as he went. We read that Bokhara was conquered and converted three times, only to revolt and relapse until the strongest measures were taken to establish the new religion. Every Bokharist, Vambery tells us, had to share his dwelling with a Moslem Arab, and those who prayed and fasted, like good Moslems, were rewarded with money. Finally, the city was wholly given over to the Arabs, and a little later Samarcand experienced the same fate. From Bokhara as a center, Islam spread gradually by coercion or persuasion, by preaching or by the sword, in all directions throughout Afghanistan, Turkestan and Chinese Tatary for a period of two hundred years. When Marco Polo crossed these countries (1271-1294), he found Islam nearly everywhere dominant.

When Kuteiba came to Samarcand he found many idols there whose worshipers maintained that any man who

STATISTICS OF MOHAMMEDAN POPULATION IN RUSSIA

PROVINCES OF EUROPEAN RUSSIA	*Total Population*	*Mohammedans*	*Buddhists (Lamaites)*	*Heathen*	*Per Cent Mohammedans*
Arkhangelsk	237,000	55			Less than 1 per cent
Astrakhan	1,004,000	300,000	135,000		30 per cent
Bessarabia	1,935,000	600			Less than 1 per cent
Vilna	1,591,000	4,300			" " 1 " "
Vitebsk	1,498,000	600			" " 1 " "
Vladimir	1,516,000	410			" " 1 " "
Vologda	1,343,000	176			" " 1 " "
Volhynia	2,989,000	4,880			" " 1 " "
Voronezh	2,581,000	310			" " 1 " "
Vyatka	3,031,000	132,000		5,500	5 per cent
Grodno	1,603,000	3,750			Less than 1 per cent
Don	2,564,000	3,500	32,000		" " 1 " "
Yekaterinoslav	2,114,000	2,090			" " 1 " "
Kazan	2,171,000	633,000		12,500	25 per cent
Kaluga	1,133,000	170			Less than 1 per cent
Kiev	3,559,000	3,000			" " 1 " "
Kovno	1,545,000	1,900			" " 1 " "
Kostroma	1,387,000	800			" " 1 " "
Kursk	2,371,000	480			" " 1 " "
Courland	674,000	600			" " 1 " "
Lierland	1,299,000	536			" " 1 " "
Minsk	2,148,000	4,600			" " 1 " "
Moghiler	1,687,000	184			" " 1 " "
Moscow	2,431,000	5,500			" " 1 " "
Nizhnii-Novgorod	1,585,000	41,000			2 1-2 per cent
Novgorod	1,367,000	500			Less than 1 per cent
Olonets	364,000	70			" " 1 " "
Orenburg	1,600,000	360,000			22 per cent
Orloffsk	2,034,000	426			Less than 1 per cent
Penza	1,470,000	59,000			4 per cent
Perm	2,994,000	150,000		21,000	5 per cent
Podolia	3,018,000	3,450			Less than 1 per cent
Poltava	2,778,000	640			" " 1 " "
Pskov	1,122,000	37			" " 1 " "
Ryazan	1,802,000	5,000			" " 1 " "
Samara	2,761,000	190,000		5,000	7 1-10 per cent
St. Petersburg	2,112,000	6,000			Less than 1 per cent
Saratov	2,406,000	100,000	750		4 per cent
Simbrisk	1,528,000	130,000		350	8 1-3 per cent
Smolensk	1,525,000	300			Less than 1 per cent
Taurida	1,448,000	191,000			14 per cent
Tambov	2,684,000	17,000			Less than 1 per cent
Tver	1,769,000	500			" " 1 " "
Tula	1,419,000	178			" 1 " "
Ufa	2,197,000	1,000,000		100,000	50 per cent
Kharkov	2,492,000	1,360			Less than 1 per cent
Kherson	2,734,000	2,300			" " 1 " "
Chernigov	2,298,000	530			" " 1 " "
Esthonia	413,000	75			" " 1 " "
Yaroslavl	1,071,000	275			" " 1 " "
Totals		3,363,082	167,750	144,350	

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STATISTICS OF MOHAMMEDAN POPULATION IN RUSSIA

PROVINCES OF EUROPEAN RUSSIA	*Total Population*	*Mohammedans*	*Buddhists (Lamaites)*	*Heathen*	*Per Cent Mohammedans*
Brought forward.		3,363,082	167,750	144,350	
Poland					
Warsaw	1,932,000	1,550			Less than 1 per cent
Kalisz	841,000	214			" " 1 " "
Kielce	762,000	96			" " 1 " "
Lomza	580,000	480			" " 1 " "
Lublin	1,161,000	462			" " 1 " "
Piotrkow	1,404,000	311	117	105	" " 11 " "
Plock	554,000	266			" " 1 " "
Radom	815,000	65			" " 1 " "
Suwalki	583,000	786			" " 1 " "
Siedlce	772,000	669			
Caucasus					83 per cent
Baku	827,000	675,000			53 " "
Daghestan	650,000	340,000			62 " "
Elizabethpol	878,000	551,000			50 " "
Kars	291,000	146,000		3,300	5 1-2 per cent
Koubausk	1,919,000	103,000	250		12 1-2 " "
Kutais	1,058,000	117,000			40 4-10 " "
Havrapolsk	873,000	38,000	10,300		53 per cent
Tersk	934,000	485,000	4,100		20 " "
Tiflis	1,051,000	189,000		300	5 3-10 per cent
Tscheruomorsk	57,000	3,100			41 7-10 " "
Erivan	830,000	350,000		13,800	
Siberia					Less than 1 per cent
Amur	683,000	665	8,500	3,700	1 per cent
Yeniseisk	570,000	5,000	28	1,950	Less than 1 per cent
Transbaikalia	672,000	3,200	174,000	4,400	1 2-3 per cent
Irkutsk	514,000	7,600	11,600	52,000	
Primorskaya and Sakhalin	243,000	3,000	53,200	24,350	12 per cent 4 1-2 per cent
Tabolsk	1,433,000	64,900	3	4,410	2 1-10 " "
Tomsk	1,928,000	40,000	43	15,850	1 " "
Yakutsk	270,000	1,900	3	936	
Middle Asia					100 per cent
Akmolinsk	440,000	439,000			62 1-2 per cent
Sakaspisk	382,000	240,000			98 1-2 " "
Samarkand	860,000	840,000	50	100	97 " "
Semiryechensk	988,000	889,000			33 1-3 " "
Semipalatinsk	2,806,000	615,000			95 " "
Syr-Daria	1,478,000	1,400,000			86 " "
Turgai	453,000	390,000		100	77 " "
Uralsk	645,000	478,000	960		99 " "
Ferghana	1,572,000	1,550,000	126	80	
Finland	2,587,000	20			
Totals		13,323,082	431,030	269,731	

Russian Dependencies in Asia	*Estimated Total Population*	*Estimated Moslem Population*
Khiva	800,000	600,000
Bokhara	1,250,000	1,000,000

Total Non-christian Population of Russian Provinces, 14,023,843

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did violence to the idols would fall dead. The Moslem conqueror set fire to the idols, and no death ensuing, the idolaters embraced Islam. Such is the story as given by the Moslem chroniclers. But it was not an easy conquest for Islam. The opposition to the new faith was so violent, we are told, that none but those who had embraced the religion of Mohammed were allowed to carry arms. Spies were needed to protect the new converts to Islam, and the Moslem conqueror made every effort to win favor; even going so far as to offer money to all who would attend the mosques on Friday. After the Mongol conquest, when the army of Ghengis Khan had swept the old centers of Moslem civilization like a desert simoon, and left behind them ruin and devastation, the regions which now form part of the Russian Empire in Asia were the battle-ground of three faiths. And these three great world religions are still struggling for the mastery. "The spectacle," says Arnold, "of Buddhism, Christianity and Islam emulously striving to win the allegiance of the fierce conquerors that had set their feet on the necks of the adherents of these great missionary religions is one that is without parallel in the history of the world." Buddhism did not win great victories, but Islam and Christianity divided the field between them, and the struggle was as fierce as that which the missions are facing in Africa to-day.

The first Mongol ruling prince that embraced Islam was Baraka Khan, chief of the Golden Horde from 1256 to 1265. The story is told that he fell in one day with the caravan of Moslem merchants from Bokhara and questioned them on the doctrines of Islam. They persuaded him not only to accept their teaching, but he became an earnest propagandist, establishing schools in which the Koran was taught and being a close ally politically of the Mameluke Sultan of Egypt.

About the middle of the tenth century the first of the khans of Turkestan became a Moslem and over two thousand families of his tribe followed suit. These Moslem converts were named Turkomans to distinguish them from the Turks proper, who still remained unconverted—(Arnold). The year 1347 marks the conversion of Timur Khan, the ruler of Kashgar. After this date we have little detailed information of the continued spread of Islam in Asiatic Russia. As late as the fifteenth century an Arab of Damascus was a preacher of Islam among the pagan tribes, Tunjanis, who lived between Ilia and Kamil. He was brought as a prisoner of war by Timur, and was so zealous for the faith, we are told, that thousands were converted.

The spread of Islam in Siberia proper dates from the sixteenth century. In the eighteenth century Islam first gained entrance among the Baraba Tatars, while during the nineteenth century the Moslem faith won many adherents among the Finns on the Volga, and their numbers are still increasing. There is reliable testimony of Moslem aggression and propagandism in Russia to-day. Baron Nicolai, of St. Petersburg, reports that "In the province of Upa, there are aboriginal tribes, Tshenenuss and Votiaks. Since the edict of religious liberty has been granted, the emissaries of Islam have been doing such successful, quiet work among them that already 100,000 nominal Christians

have turned Moslems. In the district of Birsk alone, there are 91,000 belonging to these tribes. Within ten years they will all be Moslems."

That Islam did not win still larger numbers of adherents and overspread European Russia has been variously explained. The Greek Church undoubtedly through its hierarchy raised a strong barrier, nor was the government favorable to the spread of Islam in the European provinces, and perhaps, as some one has maliciously said, it was the prohibition of wine which lost many Russians to the Moslem side. But altho Europe in Russia has been able to withstand the attractions of Islam, she has been unable to prevent the peoples of the Caucasus and of Central Asia which have come under her rule from joining the ranks of the false prophet.

Social and Moral Conditions

In a general sense the Mohammedans of Russia are not distinguished from the other Moslems of Central Asia in their beliefs or practises. Nearly all of them belong to the orthodox Sunni sect and follow the Koran and the traditions of Islam in accordance with the school of the Hanifs. There are a small number who are disciples of the Shafi school, but there are no others. The recent revival of the Wahabis never extended into Central Asia, altho it did to India and Afghanistan.

According to Professor Vambery, Bokhara is the stronghold of Islam, not only for Russian Asia, but for the whole of Central Asia and Chinese Turkestan. Bokhara is the social capital not only, but the center of Moslem culture for a wide region. It has several important colleges and schools for the training of Moslem teachers, including the celebrated Irnazar-Eltchi, founded by Empress Catharine II of Russia, who gave the sum of forty thousand rubles to build a college in Bokhara for her Moslem subjects. Irnazar-Eltchi was an envoy sent to the Empress from Bokhara, and the local story is that this money was given to him by Catharine after a *liaison* which she had with him. This story is of a piece with the usual Moslem ideas.

The population of Bokhara is 75,000, and this is only one of the great Mohammedan cities in the Russian Empire. Other great centers of Islam are Khokand, Samarcand and Tashkend. Testimony of travelers from Schuyler in 1873 to Fraser in 1907 agrees as regards the social and moral degradation of the Moslem population of Central Asia. It is not unfair to measure the general condition of Moslem lands by that of Moslem womanhood. This differs in accordance with the degree of Western civilization not only, but also with the degree of purely Mohammedan culture. Among the Mohammedans of Russia the usual evils of the social system permitted and perpetuated by Mohammed obtain. "The matrimonial relation," says Fraser, "sits very lightly in Turkestan, as indeed it does in most Mussulman countries, despite the injunctions of the prophet. Here, however, they are easier than perhaps in any part of the world. The law allows four wives, and to the letter of it all decent men adhere. But they entirely disregard the spirit by continual change. It is quite usual for an old man of high standing and good reputation to admit to having had thirty or forty different wives in the course

of his career. Some men, of course, have so many that they lose count entirely. A considerable proportion of the women have an average of ten husbands during their comparatively brief period of good looks. . . . Divorce costs threepence. It is only necessary for either party to mention the matter to the Kazi, and he makes out a ticket declaring the marriage dissolved." And he also gives a sad picture of the lack of respect for old women too frail to drag themselves the weary length of the pilgrimage to Mecca.

The use of the veil and the seclusion of women is more universal in Russian Turkestan and other parts of the Russian Empire than, for example, in Persia. Women are seldom seen in the streets of the town, and when a woman does appear she is clad in such a way as to defy the keenest scrutiny, but in spite of all these precautions immorality among Russian Mohammedans is rife, as it is in all parts of the Moslem world.

Superstition flourishes because, among the Moslems of Russia, as among those in India, illiteracy is sadly prevalent. Some of the superstitions are even more puerile than those observed in Arabia, tho all of them find their excuse in the teaching of Mohammed as handed down in the traditions. Schuyler relates that he was shown one day how to eat a watermelon: "According to the Koran, when an animal is killed for food, its throat must be cut in order that the blood may all run out." By a transfer of ideas and to satisfy orthodoxy, the melon is treated in the same way! When a

From "The Marches of Hindustan," Wm. Blackwood & Sons.

A RUSSIAN MOHAMMEDAN AND HIS TWO WIVES

man drinks water, he must first drink one swallow slowly while repeating the name of Allah; then take two swallows, after which he can drink as much as he pleases. Among the more strict Moslems, laughing is not allowed in the proximity of the mosques, and whistling is supposed to be dangerous, as it brings

TWO GENERATIONS OF MOSLEMS IN RUSSIA

death and disaster. A common method of divining the future is to place the shoulder-blade of a sheep, carefully cleaned, on the fire. The cracks and colors produced foretell future events. Among the Kirgis Mohammedans another kind of divination is very common. Forty-one balls of dry dung are taken and divided into heaps. These are divided by three, and the varying numbers and positions at the conclusion of the game gives the soothsayer intense satisfaction or disappointment.

The mystic poets of Persia are widely read by the Mohammedans of Russia, and the dervish orders are very strong. Everywhere there are tombs of saints or welis, and popular religion finds comfort by seeking the intercession of those who died for the faith and are considered martyrs.

Dawn of a New Era

There are signs, however, that the Russian Mohammedans are dissatisfied with present social conditions, and the women themselves have already entered a protest against the system of seclusion. Newspaper dispatches a year ago told us that the Mohammedan women of Orenburg province have sent to the Duma a memorial demanding that the Mohammedan representatives take steps to free them from the "despotism" of their husbands.

"Altho our holy religion," reads the document, "declares us free, some of the ignorant despots, our husbands, are oppressing us and force us lavishly to submit to their caprices. According to the books of doctrine, women have the right to learn, to travel, to pray in mosques, engage in business, etc., and in Arabia and other countries there have been noted women writers and poets. Now our husbands would forbid us even to study our own religion. But we Mohammedan women, Allah be praised! now begin to get education.

"Mohammedan deputies, you are required to demand all rights for Mohammedan women. You must carry through legislation defending us against the arbitrariness of these

despot husbands, against oppression and torture. We, mothers of the people, have in our hands the education and progress of the people, and if our status be not changed, the day will come when the men, too, will become slaves, and then the whole Mohammedan world will perish."

No action has yet been taken on this petition so far as we know.

Not only is there discussion of social reform, but, strange to say, one of the centers where religious reform is proclaimed on the part of the new Islam is in Russia. On October 12, 1908, the London *Times* contained an article translated from the Tatar paper *Terdjuman,* and published at Bagchesarai in the Crimea, in which the proposition is made to discuss in a congress questions of general importance for the reformation of Islam. The appeal is signed by its editor, a Russian Mohammedan, Ismael Bey Gasprinski. The article stated:

In paying due attention to the relations of the Mohammedan world, we shall be grieved to notice that, wherever and under whatever rule they be, they always remain behind their neighbors. In Algiers, the Mohammedans are superseded by the Jews, in Crete by the Greeks, in Bulgaria by the Bulgarians, and *in Russia by everybody.* It is patent that, groaning under despotism and unable to profit by liberty and constitution, they pass their time in patience and submission. We ought to investigate into the causes of this deplorable state, for admitting, for example, that the Algerian Jews surpass the Algerian Arab, it is astonishing and quite inexplicable that the poor and devout Buddhist should get ahead of the once energetic Moslem.

This is the much more to be wondered at when we see that in recent times important thoughts and questions have arisen in the Moslem world, and that, among others, the situation of our women has been under discussion in Egypt, Russia and India. There have been besides many other topics touched relating to the mutual condition of Eastern and Western civilization; questions which ought to be handled with ripe consideration and solved in accordance with the special wants of the different countries.

THE DEVIL CARRIES OFF THE PERSIAN HOUSE OF PARLIAMENT
Title-page to a humorous paper published in Russia for circulation in Persia

But since these questions are of extraordinary interest for the cultural revival of Islam, it is prefcrable to discuss these matters in a common, general way, instead of the hitherto used single and separate form. The first congress of the Russian Mohammedans in 1905 has greatly contributed toward the rousing and development of these thoughts, and now a much greater necessity has arisen for the convening of a general congress, the activity of which may be useful to Islam. The congress, embodying our learned clergy and literary celebrities, must not be frightened by the European clamor of Pan-Islamism, for our representatives, gathering from all parts of the world, and striving to solve many social and

cultural questions, will open more than one hitherto closed way and door. We shall thus be able to sanction the unavoidably necessary reforms and innovations in Islam. After obtaining by deliberation the unity of thought, and by striving to propagate these ideas in the whole Moslem world, we shall have created a sound understanding and a general awakening of the hitherto sleeping Mohammedans. At the time of public association Islam was a ruling power, now three-fourths of it are ruled by others. The world is constantly changing and progressing, and we are left behind for many, many miles. As this congress, owing to certain reasons, can not meet in Constantinople, we trust to be able to unite in Cairo, which is looked upon as the second center of Islam. We are anxious to have the opinion of the Mohammedan press concerning the program and the discussable points, and there is much hope that we shall meet in September next year in Cairo.

It is very remarkable that this appeal for a Moslem congress should come from a Russian Mohammedan. The Mecca Conference, held in 1902, was probably also somewhat under the influence of Russian reform, because this secret meeting of delegates from every part of the Moslem world to discuss the reasons for the decline of Islam met in the house of a Russian subject for fear of the Turks.

These attempts at reform indicate the disintegration of Islam and the dissatisfaction of Moslems with their own faith, but they promise little hope for the future. Whether Islam is capable of reform or not is an open question. The only real hope for the Moslems of Russia, as for men everywhere, is in the gospel of Jesus Christ. Of all the Mohammedans in the world the Mohammedans in Russia have been neglected. With the exception of missionary journeys on the part of one or two pioneers, and the work of the Swedish missionaries at Kashgar and Yarkand in Chinese Turkestan, as far as I am able to learn no missionary work is carried on for the Moslems of Russia and Central Asia.

The entire New Testament has been translated into the Turkish dialect spoken at Kashgar, and the Swedish Mission has at present seven missionaries in Chinese Turkestan. They expect to open up Khotan, near the border of Tibet. The missionary, E. J. Larson, reported at the Cairo Conference that Bible distribution had been carried on from Bokhara as a center, and that a number of Moslems had been converted and baptized in the Caucasus, but this work is in its infancy. It is encouraging to note, however, that the Bible, or portions of the Bible, have been translated into the following languages used among the Moslems of the Russian Empire, while the Koran, altho translated into Russian,* has not been put into any of these languages except Turkish:

Bashkir Turki	In the Urals
Trans-Caucasian Turki	Caucasus
Jagatai Turki	Turkestan
Kashgar Turki	Chinese Turkestan
Kirghiz Turki	Western Siberia
Kazan Turki	Kazan Russia

* An annotated Arabic text of the Koran was published at St. Petersburg by order and at the expense of the Empress Catherine II in 1787. This edition was reprinted in 1790, 1793, 1796, 1798, and again at Kasan in 1803, 1809 and 1839. Another edition in two volumes without notes was printed at Kasan in 1817; reprinted in 1821 and 1843, and a third elaborate edition in six volumes at the same place in 1819. These editions were all for the use of Moslems in Russia and were of the *Arabic* text. A Russian version of the Koran was printed in St. Petersburg in 1776. It is not, of course, in general use among Moslems.

Mordoff	On the Volga
Ruthen	Little Russia
Russian	Russia proper
Turkish	Crimea
Uzbek Turki	Central Asia
Wogul	Western Siberia
Wotjak	Orenburg
Yakut	Eastern Siberia

Has the time not come to begin missions among the polyglot Mohammedans of Russia? Surely, there are many souls among them who are longing for salvation, if only the gospel were proclaimed. The mystic tendency of Islam in central Asia and the numerous pilgrimages to Mecca of Russian Mohammedans, which so many of them undertake at great personal sacrifice, are proofs of a secret longing for peace. Baron Woldemar Uxkull says that in the Caucasus, very little has been done for the spread of the gospel.

"Religious life there is only in the German villages, which are spread all over the country; but the colonists could not, in former years, preach the gospel because it was a crime." Tiflis, the capital, is an important center of Mohammedanism, and Moslem journals are printed here that have a circulation all over Persia. Nothing has been done for the Mohammedans of Siberia, and in central Asia we find dense spiritual darkness.

The Conference of Foreign Mission Boards of North America appointed a committee on the subject of religious work in Russia. In 1907 this committee made a report after personal investigation. The conclusions of the committee were that, altho the time is not ripe for any denominational advance upon Russia on the part of mission boards, there was great need of stimulating all evangelical Russian organizations, and especially to further the spread of vernacular Christian literature. In how far the recommendations of this committee (see article by Rev. James L. Barton, D.D., on the Religious Situation in Russia, THE MISSIONARY REVIEW, October, 1908) apply to the Moslem population is not stated. In some respects, missionary work among the Moslems of Russia would afford opportunities surpassed in no other country. The Mohammedans in Russia can no longer be ignored in the solution of the world-wide problem of Islam, and present a strong claim upon the sympathy and aid of Christendom. A convert from Islam, perhaps one of the first in Bokhara, has himself thrown down the challenge. "Once," says missionary Larsen, "I remained in Bokhara two months. From our book-store in the city, our native helpers distributed the New Testament even among the people of Afghanistan. One old professor in the high school of Bokhara received from us the Bible in Arabic. He was very thankful and early in the morning he used to come to us for reading, prayer and conversation. One morning he said, 'I am convinced that Jesus Christ will conquer Mohammed. There is no doubt about it because Christ is king in heaven and on the earth, and His kingdom fills heaven and will soon fill the earth.'" Let us pray and work with hope for the future and specially remember in prayer the Moslems of Russia and central Asia, one of the largest unoccupied mission fields in the world.

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A TOUR AMONG MOSLEM VILLAGES IN ASIA MINOR*

BY REV. STEPHEN VAN R. TROWBRIDGE, AINTAB, ASIA MINOR
Missionary of the American Board

Direct Christian work among the Moslem villages of Turkey has been regarded for many years as practically impossible. Scarcely anything is therefore known about hundreds of villages within a few hours' horseback ride of large missionary centers. The plan of touring has been to push through as rapidly as possible to the Protestant churches of the out-stations, using those Moslem villages which have fallen in the line of travel simply as lodgings for the night.

Since the proclamation of the Consituation the plan has been to make Mohammedan villages the objective points, to gather as much information as possible in brief tours, chiefly within a certain magistracy, with its two hundred or more villages, and to serve the common people through medical aid and through the direct message of the Gospel.

From day to day the fact looms large and sad that the Moslems have known the name of Jesus and have exalted another name above His name. But faith is more powerful than fact, and there are certainly Christward movements among the Turks which are little known to Armenians and Americans. The desire among these thoughtful Moslems is to learn from the New Testament a religion of spiritual experience.

First Journey: Aintab to Küzül Hissar. The nurse and the touring missionary on horseback, with Suleiman as muleteer and guide. After riding some hours we reached Küzül Hissar, where our host was Hökkesh Aga, known as "Toppal" Hökkesh. Six years ago he was in the American hospital for four months. His father is not living, but was kiahyah of the village.

I went with Suleiman and a butcher to the tents of the miserable Abtal, a tribe of nomads like the gipsies, but more primitive and godless, as they are neither Moslems nor Christians. They

* This article was written soon after the proclamation of the constitution, when greater freedom was possible in missionary work. Since then the country has been disturbed by Moslem hostility to Christians.—EDITORS.

live partly underground and are nomads and thieves all summer, and in winter roll the big drum for Turkish weddings in many villages.

From this encampment we went to the elementary "market" of the village, where the old men sit in the sunlight all day. The Khoja (teacher) was called, and tho unable to read through his having a bad case of trachoma, he showed good-will. Sheikh Mohammed by name, he is teacher and Imam (preacher) of the lower mosque near the mill. He said he could not afford to buy a copy of the "Injil" (gospel), but at my suggestion one of the villagers promptly drew out his purse and bought one. A bright lad, named Haji Memik Oghlou, bought the Psalms and eagerly began to read when I showed him the twenty-third. He came again at night for an hour's lesson. After a friendly talk about the Gospel of Jesus and "Zabour" of David, we turned back to Hökkesh's house, where many patients had already crowded in to be treated by the nurse.

In the evening Omer Mohammed Oghlou bought a New Testament and a copy of the Psalms. He is a young man of good physique, and reads well and thoughtfully.

We ate our dinner on the floor, the bread being brought in wrapt up in the patched-up sackcloth which served in place of table and table-cover. The dinner consisted of crusht wheat with a little boiled mutton on top. In place of spoons the villagers cleverly use bits of thin bread to help themselves from the one common dish.

The Turkish bed, both in winter and in summer, is a very simple affair—a woolen mattress is laid on the floor, with a large pillow of rushes, and a woolen quilt for covering. Next to me on the floor slept Suleiman, the muleteer, third came Hökkesh, then his wife, his younger sister, five-year-old boy named Mohammed, and a baby that cried lustily during the night.

The Turks do not go to bed early; they are up two or three hours before dawn, sitting around the "tandur" talking and smoking. They do not work hard during the day, and consequently need little sleep. The "tandur" is a hollow in the floor where hot coals are kept, with a little wooden frame and heavy quilt thrown over it to keep the heat inside. In the winter the family sit around this, feet concentrating under the quilt, like the petals of a sunflower.

REV. STEPHEN VAN R. TROWBRIDGE ON TOUR

In the morning we rode over to Hajjar, a village built on a high mound, with one hundred and forty houses and twice that number of families. Hajjar

means "stone" in Arabic, and honestly describes the disposition of the people. Both Apo Khoja of the lower mosque and Hamid of the upper mosque were opposed to us as Christians and unbelievers. Few of the villagers came to see us. But one woman who had fallen from a roof and cut her head open, had her wound drest by Miss Trowbridge, the nurse, and was profoundly grateful. In front of the mosque, where the men of the village were gathered, I read the Sermon on the Mount. They listened with reverence, and Hamid Khoja could make no objection. Then he asked for the New Testament and read aloud the fifteenth chapter of St. Mark. When he finished he closed the book and declared: "There is not a word of truth in it. The Koran has annulled the authority of the Gospel, just as the Gospel has annulled the law of Moses." I assured him that the commands "Thou shalt not steal" and "Thou shalt not bear false witness" have never been annulled by Jesus or Mohammed, and that Jesus had said, "Heaven and earth shall pass away, but my words shall never pass away." At this Hamid Khoja evidently wished to close the conversation. He said, "Your four gospels are not the single and genuine Holy Gospel which was sent down from the heavens upon Jesus." I replied that the agreeing evidence of four witnesses is valid, but more than this the living presence of Jesus today is proof of the same Holy Gospel which He first proclaimed. His miracles and His life must be studied with diligence and with reverent faith.

HAMZA, THE VILLAGE CHIEF, AND HIS RETAINERS, CENTRAL TURKEY

I went with the Khojas into both the mosques and found them unswept, empty rooms, with common rush mats on the floors and no other furniture than two oil-lamps upon the right and left of the Imam's niche. In place of a pulpit, such as city mosques have, the Imam, who is also the Khoja, stands in a large niche in the back wall

HOUSE OF HAMZA, A TURKISH CHIEF

of the mosque. Few people come to the Friday service and the only regular preaching is during the month of Ramazan. The teachers are most faithful in performing the prayers and prostrations, even tho many of the villagers constantly neglect them.

Thursday evening we visited a sepulcher above Kŭzul Hessar, which was accidently broken open this year. The condition of bones and manner of carving the rock seem to indicate a very ancient date, possibly as far back as the Hittites. Miss Trowbridge treated about twenty-five patients and referred many others to the American hospital.

With Suleiman I rode an hour to Sazghŭn, an Ottoman village about a mile to the east of the caravan road. It is built on a Hittite (?) mound and is very malarial because of standing water and low ground near by. There are about 45 houses and 90 families. At the mosque we found all the villagers sitting in the sun, and Hamza, the Kiahyah, took me by the hand and led the way to the guest-room next to his own house and served us with coffee. About twenty of the chief men seated themselves around the sides of the guest-room, and for three hours we conversed about the Gospel, the needs of the villagers, the lack of a teacher for the mosque, and the prevalent malaria. Five of the New Testaments and Portions were bought, one by Hamza and one by Suleiman's friend Ibo. I explained the causes of malaria and sold four boxes of quinine. We left the village with a most cordial invitation to come again and spend several days.

The next morning, after many more patients had been treated, we rode an hour to Jaghdŭghun, an Osmanli village, where we were entertained at Mohammed the Kiahyah's house. Ingrowing eyelashes and a lazy disposition have made Sadduq Effendi, the

Khoja. incompetent of doing the ignorant villagers much good. Many robbers live here and no one can read or write in the whole village. The Khoja well exprest their attitude toward Christianity when he said "Jesus was a true prophet like Moses and Mohammed. That is enough for us to know about him. But your Scriptures are not genuine."

These villages range from forty to five hundred houses, two related families usually live in a house, with an average of six or seven in a family. Hence a village like Hajjar would have about 1,800 inhabitants; Kŭzul probably 4,000. These peasants are all Osmanli Turks, for we met but one Arab and one sojourning Christian. The people speak Osmanli Turkish with many provincialisms, and we found scarcely any knowledge of Arabic even among the teachers.

In this district we found that malaria is common, as are gun-shot wounds and severe coughs. Typhoid and smallpox are not rare. Amulets, three-cornered and wrapt in leather, are much used. Verses written from the Koran are eaten to cure disease. Parts of a tortoise boiled was recommended as a time-honored remedy for dyspepsia. In the gathering and curing of medicinal herbs the old men and old women are really skilful. Sewerage and street conditions are disreputable, but not as bad as in the crowded parts of the cities.

Marriages are arranged like market bargains, from $1.00 to $10 being paid as dowry for the wife. With few exceptions the men have two, three, or four wives each. It was said that in the large families, one wife bakes bread and makes fires all day, another is assigned to take care of the goats and cattle, and a third is sent to work in the fields. But the women, while having to work very hard, are not closely veiled, and may sit down to meals with their near male relatives. Divorce is easily accomplished and very frequent—high words or an unfriendly act causing the husband to send his wife away. No legal transaction is necessary and the woman has no right of divorce. Actual slavery does not often exist in these villages, as it does in the cities, and daughters are not sold to Constantinople harems, as they are from the Circassian villages.

Robbery is common, both petty thievery and highway brigandage, including the plunder of a whole caravan. In Kúzä the farmland is owned in small sections by the villagers themselves—an unusual circumstance in Turkey. Taxes are high and unjust, the total for an individual ranging from 10 to 25 per cent of his earnings. The taxes are collected by the Kiahyah at a margin of one-fortieth of the total tax. The well-to-do men send their servants to plow and harvest the fields and vineyards, and usually employ hireling shepherds to tend their flocks.

The village organization is almost democratic, and dates back to nomad days of Central Asia. The Kiahyah is elected by a council of the old men, who are the heads of clans within the village. He is invested with the village seal, which is necessary in lawsuits and in dealings with the national government. The Kiahyah has power of punishment (stripes or prison) and even according to ancient tradition the power of life and death. Severe cases of crime the Kiahyah always refers to the city courts, tying the offender's

hands behind his back and personally escorting him on horseback into the city.

All the people are Sunnis (orthodox Moslems). The Khoja is the center of teaching the Koran and fabulous lore from the Hadith. In a few cases the teachers have crude little schools for the children, but beyond the formulas for devotional worship not much is taught. Alevis Moslems

MOSLEM BOYS IN A TURKISH VILLAGE, CENTRAL TURKEY

are hated and regarded almost as apostates. Alevis are liberals, similar to the Persian Shias. The mosques are a little better built than the mud-houses, but are neglected and not at all attractive. Minarets are usually dispensed with because of the cost of building them. But the call to prayer is *never* dispensed with in any village, no matter what the conditions of weather or epidemic. This call is usually given from the flat earthen roof of the mosque.

Mecca is the holy center of the world. In Sazghŭn, when I showed the men my compass, they examined it carefully, and one old chief exprest the conviction of all: "This is certainly the work of the true Prophet. The needle never wavers a moment from Kulbe" (the direction of Mecca, south from here). The men solemnly nodded assent, and one by one handled the "miracle of the True Prophet." It was in vain that I told them of the magnetic pole in the north and of the mariner's use of the compass. They reaffirmed their belief that this was created as a guide to Holy Mecca. But how it had ever passed into my hands was more than they could divine.

The attitude of these people toward Christianity is much more open and friendly than we anticipated. Tolerance, perhaps, describes it best, but among the poorer classes there is such complete ignorance that it may be truly said: Even the name of

Jesus is not known. In a few cases the teachers oppose the facts of the Gospel, but their objections stand on such shaky ground that the common people are inclined to disregard the teachers' warning and accept the Gospel as equally with the Koran, the Word of God.

CHRISTIAN FREDERICK SCHWARTZ

BY REV. JOHN RUTHERFURD, M.A.

The honor of having sent the first Protestant mission to India belongs to Denmark; but the majority of the European workers, for the first fifty years at least, were Germans. So also was the famous missionary at whose life we shall now glance. Schwartz, if one of the earliest, was also one of the most successful of Indian missionaries. He lived and worked in India for forty-eight years, having never even once had any home furlough during that time.

Christian Frederick Schwartz was born in Sonnenburg, a small town in the Electorate of Brandenburg, in October, 1726. After an elementary education in his native town, he was sent to a higher school in the neighboring town of Custin. Before this he had been "confirmed" according to the rites of the Lutheran Church, but received little impression. At Custin a lady brought him some books to read: one of these was "Demonstrations of the Footsteps of a Divine Being yet in the World," by A. H. Francke. It was a narrative of the rise and progress of the Orphan House at Glaucha, near Halle. The reading of this book proved the turning point in his life.

In 1746 he went to Halle, where he lodged in the Orphan House while pursuing his studies in the university. His intercourse with Francke did him much good, and strengthened his resolution to devote himself to God.

It was in a curious way that his thoughts were turned to India. The project was being spoken of at that time of printing at Halle a new edition of the Bible in Tamil, under the superintendence of missionary Schultz. This idea was never accomplished, but while the project was still on foot Schwartz and another student were recommended to acquire what knowledge they could of Tamil in order to qualify them to help in correcting the printing of the book. While engaged in the study of this language, which occupied him for several months, Francke asked him if he would go to India, and he resolved to do so if he could get his father's consent. This with some little difficulty was obtained, and in August, 1749, Schwartz with two other missionaries left Halle for Copenhagen, where they were ordained to the ministry by Bishop Horreboa.

Returning to Halle they made preparations for their final departure, and left Germany for England *en route* for India. In London they were kindly received by the Society for Promoting Christian Knowledge and other friends, including the king's chaplain. Schwartz was called on to preach in the royal chapel, and the directors of the East India Company gave the three missionaries a free passage to India.

They embarked at Deal in January, 1750, and arrived at Cuddalore in the

MONUMENT TO SWARTZ IN INDIA

following July. Long afterward it was observed that for a century after the founding of the Danish Mission, and in the course of which some fifty missionaries had proceeded to India, no vessel had been lost in which any of them sailed.

Beginning in India

In a few months he was able to begin preaching in the native language, and to assist in the schools for the native children.

A wealthy Hindu merchant said to him, "Sir, be not displeased. I wish to ask you a question: Do all Europeans speak like you?" Schwartz replied that all Europeans were not true Christians, but that there were many who were really so, and who sincerely prayed for the Hindus that they might become acquainted with Jesus Christ.

"You astonish me," replied the merchant, "for from what we daily observe and experience we can not but think Europeans, with but few exceptions, to be self-interested, incontinent, proud, full of illiberal contempt and prejudice against us Hindus, and even against their own religion, especially the higher classes. So at least I have found it with the majority of those with whom I have had any intercourse."

Meeting a Hindu dancing-master with a female pupil, Schwartz told them that no unholy persons should enter into the kingdom of heaven. "Alas! sir," said the poor girl, "in that case hardly any European will ever enter it."

This incident is of the same tone as some remarks he made years afterward. "The wretchedness of many young people is difficult to be described. Of such, how many are in a short time removed into eternity! They arrive in this country to make, as it is called, their fortunes, and usually go down to the grave under circumstances sorrowful indeed."

His fellow laborers soon discovered Schwartz's talents, and appointed him to superintend all the Christian schools south of the river Caveri. This involved much itinerating work, which he cheerfully rendered.

Various drawbacks occurred in the conduct of the mission. These arose from political events, such as the success of the French in some of their military enterprises in India; but notwithstanding this feeling of uneasiness, the Danish Mission celebrated its jubilee on July 9th, 1756, the anniversary of the day on which, fifty years before, the first Protestant missionary landed in India.

In this year, 1756, three Mohammedans were baptized at Vepery, the first fruits of Islam to Christ on the coast of Coromandel.

The branches of the mission in Cuddalore and Madras were seriously interfered with by the hostilities between the French and English armies; but Tranquebar, where Schwartz was stationed, belonged to a neutral State, and thus escaped the horrors of war.

In 1760 some of the native Christians of the Dutch Mission in Ceylon, having requested that the Danish missionaries should visit them, Schwartz journeyed to that island, and visited Jaffnapatnam, Colombo, and other towns. This visitation of the Cingalese Christians occupied three months. "The word of God being so scarce in that island, I assure you that the Divine service was conducted in a very solemn and edifying manner."

In 1762 Schwartz determined to extend his labors beyond the limits of the Danish territory, and accordingly set out on foot to Tanjore and Trichinopoli, where he preached to both Christians and heathen. From that time his work was chiefly concerned with Tanjore and Trichinopoli even more than with Tranquebar.

Those were years of continual war, battles and sieges following in rapid succession; but amid it all the missionaries held on their way, sometimes in the besieged towns having their goods seized and the converts often cruelly used; but the work went on which they were sent to do. At the siege of Madura by the English, Schwartz is reported to have been signally useful to the English army.

In 1766, at the request of the Society for Promoting Christian Knowledge, and with the approval of the

Royal Mission College at Copenhagen, Schwartz left Tranquebar and settled in Trichinopoli.

Personal Characteristics

In regard to his personal appearance, we have this description: "His garb, which was pretty well worn, seemed foreign and old-fashioned, but in every other respect his appearance was the very reverse of all that could be termed forbidding or morose. Figure to yourself a stout, well-made man, somewhat above the middle size, erect in his carriage and address, with a complexion rather dark, tho healthy, black curled hair, and a manly, engaging countenance expressive of unaffected candor, ingenuousness, and benevolence, and you will have an idea of what Mr. Schwartz appeared to be at first sight."

The following particulars may be acceptable: His annual income at Trichinopoli was about £48. "Let us see, then, how he managed with this income. He obtained of the commanding officer a room in an old Gentoo building, which was just large enough to hold a bed and himself, and in which few men could stand upright. With this apartment he was contented. A dish of rice and vegetables, dressed after the manner of the natives was what he could always sit cheerfully down to; and a piece of dimity dyed black and other materials of the same homely sort sufficed him for an annual supply of clothing. Thus easily provided as to temporalities, his only care was to do the work of an evangelist." He was never married.

The English garrison being without a chaplain, Schwartz regularly preached to them. The Government of Madras granted him £100 a year for these services, and this benevolent man spent it in building a mission house and hall and school; and after furnishing these buildings, he resolved to retain only half for himself and devote the other half to the use of his congregation. In 1768, the English being involved in war with Hyder Ali, Schwartz found an addition to his work in attending the sick and the wounded from the English camp.

At a visit to Combaconum, he talked himself quite weary with various heathen, and one of the catechists read to them our Lord's warning against false prophets, whereupon a Brahman declared aloud, "It is the lust of the eyes and of pleasure that prevents us from embracing the truth." On this Schwartz makes the unusual but just remark, "St. Paul enumerates idolatry among the works of the flesh. If it were only an error of the *understanding,* the greater number of heathens would already have forsaken it; but being a work of the *flesh,* and Christianity requiring its crucifixion, they stop there."

Another Brahman used the plain words, "The reasons why we do not embrace the Christian doctrines are avarice, pride, and voluptuousness."

The Hindus were accustomed to justify themselves after this fashion: We can not be better than the gods; now the gods everywhere practised lying, impurity, injustice, and revenge; these can not, therefore, be sinful. In the temples the most flagrant actions of the gods were described in images and pictures, and as the result the people were sunk in vice and misery. "They that make the idols are like unto them."

"But we faint not," said Schwartz; "we know that Christ is ordained as a light of the Gentiles."

Hindrances to Conversion of Hindus

In regard to the hindrances to the conversion of the heathen, it was his conviction that the principal cause which prevents most of the Hindus from embracing Christianity is the fear of man. In regard to the Brahmans in particular, he writes: "Nothing but fear keeps them at present from embracing the Christian religion. . . . For my part, I entertain a cheerful hope of seeing better days, and therefore rejoice in the present opportunity of preaching the salutary doctrine of Christ, frequently recalling to my mind that there is a time of sowing preceding that of reaping."

Having visited Tanjore in 1769, he was introduced to the king of that place, Rajah Tuljajee, and with this prince and his successors Schwartz's history is much interwoven. Meanwhile, he worked at Trichinopoli.

"Padre," said the son of the Nabob at Trichinopoli, "we always regarded you Europeans as a most irreligious race of men, unacquainted even with the nature of *prayer,* till *you* came and told us you had good people among you in Europe; since you are come here, indeed, we begin to think better of you."

Seeing the opportunity of influencing the Mohammedans of India through the Persian language, he took means to circulate the Gospels in that language, and an attempt was made to procure the whole of the New Testament in Persian; but such a translation could not be got then. But tho Schwartz failed in this, his idea has long ago been carried out. Henry Martyn did this work. The Persian translation of the New Testament is an enduring monument of his zeal and worth, and it has been widely circulated both in India and in Persia.

What with school work, visitation of the troops, the regular services of the churches, evangelistic and pastoral tours among the natives, and private conversations, his time was well occupied. "The day being cool," he writes, "I went round the fort, the poor heathen collecting in numbers to hear the Word of God. After conversing with them, a Mohammedan approached and asked me what was the difference between his religion and mine. To which I replied, 'we both have a heavy burden of sin to carry. You have none to remove it, but we have in Jesus Christ a powerful Deliverer.'"

The blessing of God rested on the work year by year, and the native church continued to increase. Many instances occurred of conversion, both among Roman Catholics and the heathen; and the genuineness of the change was shown by the way in which they withstood allurement and persecution. "The increase in the congregation," he writes in 1771, "has been greater than in the preceding year, a hundred and forty persons in all having been added to it. We have also remarked more of the work of God in the heart of the catechumens, which has encouraged us cheerfully to persevere." His work among the Europeans was equally fruitful, many of the soldiers coming out clearly and fully in the Christian life.

Among many interesting conversions was that of a man said to be more than a hundred years old. Notwithstanding his extreme age, he comprehended well what he was taught; he was received into the church by baptism.

The Rajah of Tanjore proposed to employ Mr. Schwartz as a mediator or ambassador in some negotiations with the English, but was overruled by his officers. The Rajah used these remarkable words to Schwartz, "Padre, I have confidence in you because you are indifferent to money."

By the combined efforts of the English Government of Madras and the Nabob of Arcot, Tanjore was captured and the Rajah deposed; but these proceedings did not meet the approval of the authorities in England, by whose orders the Rajah was restored to his throne. The Rajah's restoration once more opened the way to Schwartz for freely preaching in Tanjore; the war had greatly hindered him.

The languages which he had hitherto used were English, German, Tamil, and Persian, but at the request of the Rajah he also acquired Mahratta. The princes of Tanjore, as descended from the Mahratta conquerors, used this language, and by thus learning it Schwartz increased his influence in that court.

An additional missionary had been appointed at Trichinopoli, and Mr. Schwartz was able from 1778 to reside chiefly in Tanjore, tho he continued to visit Trichinopoli and to superintend the work in both places.

Political Work

At the request of the Governor of Madras, Schwartz undertook a piece of political work; some might blame him for it, but he thought it right to comply with the request. It was that he should go to Seringapatam to have a personal interview with Hyder Ali, for the purpose of ascertaining his feelings toward the English and to assure him of the pacific intentions of the Madras Government. It was thought that Schwartz's knowledge of Hindustani and his incorruptible integrity qualified him for this mission of peace; and viewing it as an endeavor to avoid war and bloodshed, he thought it would be wrong to refuse. Accordingly, he journeyed to Hyder Ali's court, and had the desired interview. He gives some curious information about the court of that prince and the terrible severity with which he governed. This embassy, well as Schwartz endeavored to carry it out, proved ineffectual to secure the desired end, for Hyder Ali not long afterward invaded the Carnatic with an army of about a hundred thousand men. This involved a war which lasted three years, during which the sufferings of the natives were extreme. Famine prevailed. Schwartz writes: "We have suffered exceedingly in this fortress from hunger and misery. When passing through the streets early in the morning, the dead were lying in heaps." "A vigorous and strong man is scarcely to be met with: in outward appearance men are like wandering skeletons." Apprehending the outbreak of this war, Schwartz had purchased twelve thousand bushels of rice at a low price, and this enabled him not only to support his catechists and schoolmasters, but to assist many others; indeed, he was able to feed a considerable number for seventeen months. "Such distress I never before witnessed, and God grant I never may again."

During this trying period the work of the mission not only did not fall back, but even made cheering progress, while as regards Schwartz him-

self, his Christian character attracted universal confidence and esteem, and even Hyder Ali, notwithstanding his cruelty and the desolation which he was spreading so widely, yet ordered his officers "to allow the venerable padre to pass unmolested and to show him respect and kindness, for he is a holy man, and means no harm to my government."

Hyder Ali's career of conquest was cut short by the defeats inflicted on him by Sir Eyre Coote and Warren Hastings, and in 1782 he died at Chittore. The war, however, was continued by Hyder Ali's son, Tippoo. After it had proceeded for some time a new attempt was made by the English to secure peace, and once more they applied to Schwartz to accompany the peace commissioners as their interpreter. He agreed to do so, and went so far on the way to meet the Sultan Tippoo, when he was stopt by the Sultan's officers, peace having been otherwise concluded. Colonel Fullarton, the commander of the English troops, writes of him at this time: "The knowledge and the integrity of this irreproachable missionary have retrieved the character of Europeans from imputations of general depravity."

Returning to Tanjore, he was a second time requested to join the peace commissioners, but not being well, he declined. In the account which he gives of this declinature, he says: "When one considers all, high and low, rich and poor, rulers of those that are ruled, one is struck with grief and a variety of passions. What blindness, insensibility, and obstinacy, greediness and rapaciousness! A thousand times I think with myself, 'Good God, must all these people *die*, must they all give a strict account of their lives, must they all appear before the tribunal of Jesus, the Mediator and Judge?' How little do they mind their end and the consequences of their lives!"

He had now been in India considerably more than thirty years, and speaking of the heathen, he says: "They are almost entirely devoid of feeling; they hear the doctrines of the Gospel explained and even applaud them, and yet, go on in their old way as if they had heard nothing about it. Some Brahmans lately said to me, 'We have no objection to hear these things, but heavenly subjects do not make much impression upon us.' This avowal is certainly too true; and they are, moreover, so timid that they would not dare to profess the faith of Christ before their relations. This is truly stony ground, which requires much seed and returns but little fruit."

In consequence of these prolonged wars and misgovernment by the native princes, the people in those parts of India were reduced to great destitution. The Rajah of Tanjore not being able to agree with the East India Company in regard to the way in which those distrest people should be governed, a commission was appointed by the English governor for the purpose of endeavoring to aid the inhabitants and to induce the Rajah to agree to certain needed reforms. On this commission Schwartz was invited to sit as an ordinary member, the other members being some three or four Englishmen of the highest rank. Schwartz agreed to the proposal, and to aid on all occasions that did not involve violent or coercive measures, which, however expedient the English Government might esteem them, he

nevertheless considered unbecoming his position and character as a Christian minister. On this commission he did work which the government highly valued. So highly were his services esteemed in this matter, that the Governor and Council of Madras resolved to grant him a salary of £100 a year as interpreter to the Company at Tanjore.

Sathianaden Ordained

In December, 1790, a Christian Hindu named Sathianaden, who for some years had been engaged as a preacher in the service of the mission, was ordained by Schwartz and his colleagues according to the rites of the Lutheran Church. "It was a sacred and most delightful day to us all," says Schwartz. Sathianaden had already approved himself as a trustworthy and humble man. "His love to Christ and his desire to be useful to his countrymen are quite apparent. His gifts in preaching afford universal satisfaction. His love to the poor is extraordinary, and it is often inconceivable to me how he can manage to subsist on his scanty stipend (three star pagodas per month—about 24*s.*), and yet do so much good." Sathianaden's career justified the hopes which were entertained of him.

In 1791 he writes: "Tho I feel age and the infirmities connected with it, I have much cause humbly to praise God that He so graciously strengthens me to pursue my daily labors among both Christians and heathens. . . . I baptize no one whom I have not instructed daily for two and sometimes three months. There are two villages of Christians round our garden, one of Pariah and the other of Soodra caste; and these can conveniently attend our daily worship. That which you for so many years desired, that we might have a village of Christians, God has brought about without our interference."

In 1792 he writes to the Society for Promoting Christian Knowledge that tho past his sixty-fifth year, he was in good health and able for his duties, and that eighty-seven converts had been baptized during the previous year.

In the same year he says: "As many of the natives daily come to me from all parts of the country, I had the best opportunity of declaring to them the counsel of God for their salvation. Those who came at 7 in the morning attended our morning prayers. Others who called at 8 heard the instructions given to candidates for baptism. Sometimes forty or fifty persons are present, both of high and low castes. Frequently from fifteen to twenty Brahmans are sitting by while I am catechizing. I say to them, 'Sit down, and you will hear what doctrines we teach. I trust you will dedicate yourselves to the service of your Creator and Redeemer, and forsake your wretched idolatry." They quietly sit down for an hour, and hear everything I have to say. Thirty years ago they would have looked on this as the greatest scandal. . . . My hope that this country will be brought to a saving knowledge of the Gospel daily gains strength; but whether I shall live to see the change, the Lord only knows, nor indeed is it material. My chief care is to train up young people in the service of Christ."

The Rajah of Tanjore's adopted son was named Serfojee, and on the father's death the education of this youth was entrusted by the English

Government to Mr. Schwartz's care. His influence over the young man was excellent. "For two years I have discharged the duties of a Resident. A Resident usually receives 7,000 star pagodas, or £3,000 sterling. I have not received anything, nor have I asked it. My journey to Madras I undertook at the desire of Government as tutor of Serfojee. The expenses of the journey I *bore myself*. I was obliged for conscience' sake to undertake it as the legal guardian of the young man. His life was in the utmost danger. He is now at Madras, learns English, and reads good books. What effect this may have on his future life is known to Him alone who trieth the heart and the reins."

And so this good man continued to work year in, year out, steadfast, unmovable, always abounding in the work of the Lord, living as a father in the midst of the native Christians, for the church was built in his garden, and they had their houses close to it.

Schwartz died at Tanjore on February 13th, 1798, surrounded by his fellow laborers, both European and native, and to the last he did not cease to witness for Christ with great joy.

Bishop Heber's Testimony

Bishop Heber, who in after years visited Tanjore and Trichinopoli, while he says that once he had been doubtful as to the wisdom of all the political work in which Schwartz engaged, yet records that this impression had been a mistake. "Schwartz," writes the bishop, "was one of the most active and fearless, as he was one of the most successful missionaries who have appeared since the apostles. To say that he was disinterested in regard to money is nothing; he was perfectly regardless of power, and renown never seemed to affect him even so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful. . . . His converts were between six and seven thousand, besides those whom his predecessors and companions in the cause had brought over."

THE CHRISTIAN INDIAN SETTLEMENT AT METLAKAHTLA, ANNETTE ISLAND, ALASKA

WILLIAM DUNCAN, FOUNDER OF METLAKAHTLA

ARRIVED AT FORT SIMPSON, OCTOBER 1, 1857

BY BELLE M. BRAIN, DETROIT, MICH.
Author of "Redemption of the Redmen," etc.

On Annette Island, southeastern Alaska, there is one of the most remarkable villages in the world. In it nobody gets drunk, everybody goes to church, no one smokes save an occasional tourist, no work of any kind is ever done on the Sabbath, God's name is never taken in vain, and there has never been any bloodshed.

This model community—seemingly a bit of heaven on earth—is New Metlakahtla, a settlement of full-blooded Tsimshean Indians, founded by William Duncan, a simple, unassuming English layman who made his advent among them fifty-two years ago—October 1, 1857.

Owing to Mr. Duncan's extreme reticence in regard to anything pertaining to himself, very little is known of his early home or his childhood. Even the exact date of his birth he keeps a secret, tho it is known that it occurred in April, 1832, at Beverly, in Yorkshire, England. "I am only a tool in the Master's hand," he says to those who would know more about him. "Let us forget the tool and glorify the Master."

It seems safe to infer, however, that he was reared in a Christian home, and received the most careful training. One day, when about seven years old, he found a penny in his pocket that he could not account for. No one had given it to him and he was sure he had not stolen it. By and by, remembering stories he had heard of people selling themselves to the devil, the thought came to him, "Perhaps the devil put it there!" At this he threw it into the tall grass, as far as he could send it, determined not to let the devil buy him.

When nine years old, the organist of Beverly Minster sent for him to test his voice, which was one of unusual sweetness and power. The test proving satisfactory, he was admitted to the vested choir, and for the next seven years sang regularly in the minster. So effectively did he render the solo parts assigned him that people came long distances to hear him. Yet

he was utterly devoid of pride and thought only of the spiritual power in his singing. On Saturday afternoon he was in the habit of going, with a fellow member of the choir, to a quiet spot in the outskirts of the town, to ask God to help him take his part well and sing to His glory on the morrow. When his voice left him at

PAUL LEGIAC, THE CHRISTIAN CHIEF

the age of sixteen, he sought to satisfy his intense love of music by practising on a concertina, which he took with him to Fort Simpson, and still keeps as a cherished possession.

At the age of fifteen, he entered the office of George Cousins & Son, tanners and wholesale dealers in leather. Quickly discovering his great ability, the younger Mr. Cousins gave him lessons in bookkeeping, and so rapidly did he advance that before he was eighteen he became a traveling salesman, representing the house in six or seven counties. Taking his religion into his business, he wasted neither the time nor the money of his employers, and was so successful that within two years he became practically indispensable to the business. One favor only he asked of the house—to return to Beverly each week to attend a Bible Class taught by his pastor.

In the business world he undoubtedly had a bright future before him. But one Sunday a friend invited him to a missionary meeting, and this changed his career.

The night of the meeting was dark and stormy—it was held in December, 1853—and the church far from home. But young Duncan had promised to be present and he always kept his word. At the church barely thirty were present and the pastor was somewhat in favor of postponing the meeting, but the speaker of the evening, a venerable rector from a neighboring city, declared that those who had braved the storm had a right to hear what they came for. And so the meeting was held. At the close of a powerful plea for missions, the old rector, raising his eyes toward heaven, asked God to put it into the heart of some young man in the audience to go to the heathen.

In the audience there was but one young man—William Duncan. On the way home, alone in the storm, he said to himself, "I was the only young man in the meeting. Perhaps God wants me to be a missionary." So strongly did the idea take hold of him that that night, before he slept, he decided that he would go if God should call him. When he opened his heart to his pastor soon after, the good man said, with much emotion: "That evening, during the service, I prayed to

the Lord to put it into your heart to devote your life to this work. The holy name of Him who heard my prayer be praised."

When he told his employers they were dismayed and offered him a large increase of salary to remain with them. But he declined it, tho he agreed to stay six months to train a successor. Not long after he was approached by another concern, with the offer of a much larger salary and the promise of partnership in three or four years. But, tho it involved a sacrifice of at least $5,000 a year—a very large sum in those days—this, too, was promptly declined.

At the end of six months, having been accepted by the Church Missionary Society, he entered Highbury College to prepare for his chosen calling. Here he did such excellent work that, after two years, the society began to talk about sending him to India to teach in their college. But God had need of him elsewhere.

In 1853, about the time William Duncan heard God's call, Captain Provost, in command of the British war-ship *Virago,* was cruising along the Pacific coast of North America. An earnest Christian man, he noted with sorrow the desperate condition of the Tsimshean Indians at Fort Simpson, a fortified trading-post of the Hudson Bay Company, and on his return to England, urged the Church Missionary Society to send a missionary to them. But the treasury was empty and the society obliged to decline. Permission was given him, however, to publish an appeal in their magazine, and within a month $2,500 had been given by two persons anonymously for the new mission.

The money was now ready, but where was the man? The committee scanned its lists in vain—no one seemed available for so lonely and dangerous a mission. Presently Captain Provost came again to say that he had been ordered to sail for the

WILLIAM DUNCAN

north Pacific coast within two weeks, and would carry any missionary they might appoint, free of cost, to Victoria.

Once more the committee scanned the lists and at last the name of Duncan was suggested. He was sent for and the location and character of the work explained to him, together with the fact that the vessel would sail the next Tuesday. Then he was asked if he would go. "I will go wherever I am sent," was the heroic reply, "and if necessary, can start in an hour!"

Before sundown that night he had purchased most of his outfit, including tools for carpentry, blacksmithing and gardening. Sunday was spent at Beverly, Monday found him back in London again, and in the afternoon of Tuesday, December 23, 1856, he sailed for British Columbia via Cape Horn.

After a long voyage of nearly six months, he at last reached Victoria, 600 miles south of his destination. Here the governor, Sir James Douglas, a truly good man, protested against his going to the fierce and bloodthirsty Indians at Fort Simpson, declaring it a useless sacrifice of life. As Captain Provost insisted on his going, the matter was finally decided by Duncan himself. "My instructions bid me go to the Tsimsheans at Fort Simpson," he declared, "and I have all the more reason to go when I hear they are in such a condition. If you will give me shelter in the fort until I learn the language, I will take all risk."

As the company's steamer, the *Otter,* had started north shortly before his arrival, and there was no other means of transportation, Mr. Duncan was obliged to remain three months at Victoria until its return. While there he mastered the trading jargon known as Chinook, a mixture of English, French and Indian words used by the company in communicating with the natives. Finding an Indian from Fort Simpson, he endeavored also to make a beginning in Tsimshean, but the man soon returned home with the news that a white man was coming who would be a friend to the Indians.

On September 25, 1857, the brave young missionary, bidding farewell to the many friends he had made in Victoria, took his life in his hands, and boarding the *Otter,* sailed for Fort Simpson. On the way up, he caught his first horrible glimpse of the heathenism of the region. For some slight breach of etiquette, a canoeful of Haidas who had come to trade with the Indians at Fort Rupert had been massacred by them, and the beach was strewn with the hacked and mangled bodies left there for the dogs to eat.

On the evening of October 1, 1857, the *Otter* anchored at Fort Simpson, and by the light of their torches, flaming through the black darkness of the autumn night, Mr. Duncan caught sight of the Indians running to and fro upon the beach. That night a visit was made to the fort, but not until next morning did he take up his residence within it.

The prospect was far from reassuring. At first there had been no Indians living near the fort. But, as time went by, for convenience in trading the Indians at Metlakahtla, seventeen miles to the south, had been induced to remove thither, and it was now the center of a Tsimshean settlement, composed of nine tribes, whose names, indicating their original location, were as follows:

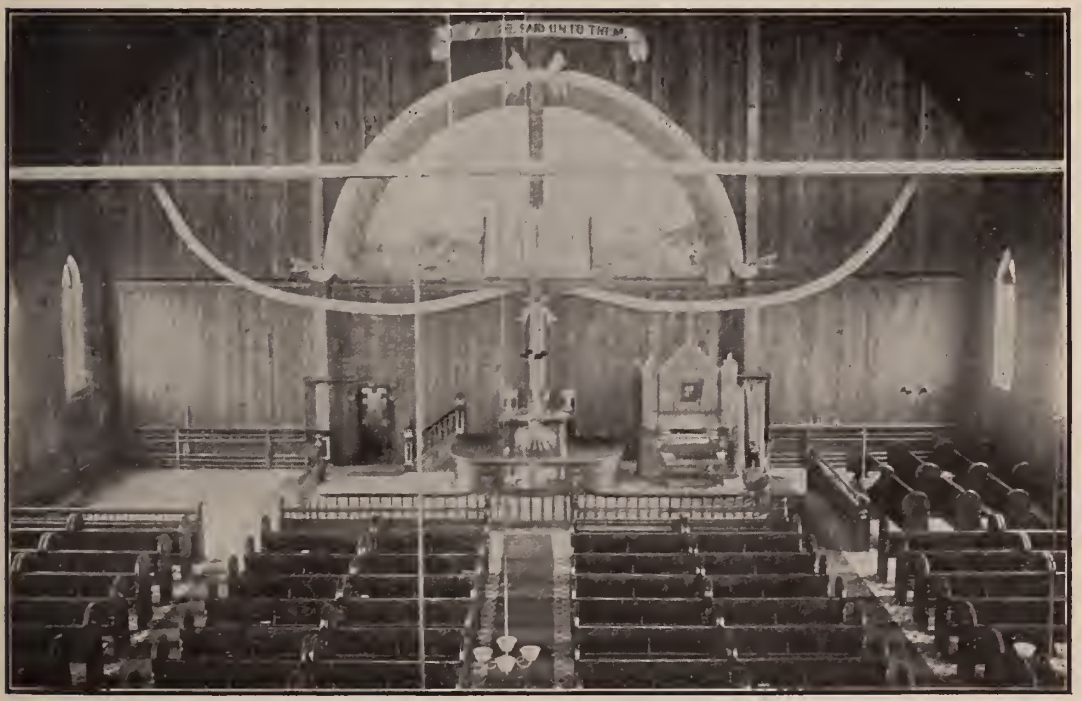
1. Kitloosahs: the people living inside.
2. Kishpokaloats: the people of the land of the elderberries.
3. Kitnakangeaks: the people who live where there are lots of mosquitoes.
4. Kitandoahs: the people of the land of the poles.
5. Kitsahclahs: the people of the cañon.
6. Kitlahns: the people of the island.
7. Kitnatowiks: the people where the water runs swiftly.
8. Kitseesh: the people of the hair-seal traps.
9. Kitwilgeants: the people of the last place down.

The cruelty and degradation of these tribes beggars description. Their natural fiendishness was augmented by the white man's rum, and they were a terror all along the coast, both to red men and white. Yet they were physically very well formed and in intellect far above their fellows.

At the fort safety was secured only

From "The Apostle of Alaska."—Revell.

FORT SIMPSON AS IT WAS WHEN MR. DUNCAN ARRIVED IN 1857



From "The Apostle of Alaska."—Revell.

INTERIOR OF MR. DUNCAN'S "WESTMINSTER ABBEY," METLAKAHTLA

From "The Apostle of Alaska."—Revell.

SUNDAY-SCHOOL TEACHERS AT METLAKAHTLA

From "The Apostle of Alaska."—Revell.

THE SCHOOL-ROOM AT METLAKAHTLA

by taking the greatest precaution. The palisade surrounding it, formed of tree-trunks two feet thick, sunk in the ground and riveted together, was 32 feet high, and at the four corners were bastions provided with cannon. The massive gates were kept securely barred and bolted and sentries were on guard both day and night. So great was the fear of treachery that never more than two Indians were admitted at once, and at special seasons, when the revolting ceremonies of the cannibal and dog-eating clubs were in progress, no one was allowed inside for weeks at a time.

Not long after his arrival, Mr. Duncan witnessed a sight from one of the bastions that revealed the awful depths into which these people had fallen. A chief having murdered a slave woman in honor of his young daughter, two bands of hideously painted savages dragged the body to the water's edge, tore it limb from limb and apparently devoured the flesh. Maddened by rum and wrought to a pitch of hysterical frenzy, they continued their fiendish orgies day and night for some time.

Such a scene might well have caused the stoutest heart to waver, but to William Duncan, with his sublime faith in the power of God to transform the vilest sinner, it was only an added incentive to give them the Gospel.

Within two days after his arrival, Mr. Duncan secured the services of Clah, a native Tsimshean who is still living, as a teacher. As Clah understood no English, and Mr. Duncan only a few words of Tsimshean, it was slow work at first, but by and by, through the use of most ingenious methods, a working vocabulary was acquired.

Meanwhile Clah, who was ever a friend to the missionary, was spreading the news that a white man had come to the fort, not to barter or get gain, but to bring a message from God to the Indians. In this way the keenest interest was aroused, and they were prepared for his teaching.

One day, about three or four months after his arrival, a fine-looking old chief, elaborately painted for the occasion, came to the fort to ask if it was true that he had brought "a letter from God." On being told that it was, he asked if he might see it. When the Book was opened before him, he reverently touched it and looked long and earnestly at the strange black characters on its pages. "Are you going to give the Indians that?" he asked at last. "Yes," was Mr. Duncan's reply. At this the old chief stood motionless a few moments and then, saying, "Good, good," went away.

At length, after eight months' study, there came a great day—Sunday, June 13, 1858—when Mr. Duncan went forth to preach the Gospel to the Tsimsheans. Having prepared a simple sermon, the manuscript of which he still keeps at Metlakahtla, he sent word to the chiefs of each of the nine tribes—it was contrary to their customs to meet together in one assembly —that he was now ready to give them God's message, and asking permission to speak in their houses. Permission was readily granted, and so great was the interest that next morning not a canoe left the beach.

At ten o'clock on that memorable Sabbath, with his sermon safe in his pocket, Mr. Duncan left the fort, and, accompanied by Clah, entered the house of Neyahshnawah, chief of the Kitlootsahs, where an audience of

about one hundred had gathered. As he found himself face to face with the Indians his courage suddenly gave way. Such a great fear of using a wrong word or mispronouncing a syllable came upon him, that he turned to Clah and begged him to stand at his side and repeat the sermon to the people, a sentence at a time. But Clah was even more terror-stricken than himself, and he had to do the best he could alone.

Sending up a prayer for help, he began by asking them to shut the door. This awed them into silence, and they looked on intently while he kneeled down and offered silent prayer. This done, he proceeded with the sermon, to which they gave the closest attention. At the close, when he asked them to kneel down while he prayed aloud, every one did so.

Bidding them good-by, he went next to the house of Legiac, the head chief of the Tsimsheans, where he found about 150 assembled. Here, too, the attention was perfect, for Legiac had admonished his people to behave themselves and listen to the white chief's message.

Leaving Legiac's house, Mr. Duncan continued his work without taking time for rest or refreshment. By four o'clock he had visited every tribe and addrest between 800 and 900 Indians. In some places, where they seemed more interested in the cut of his clothes and the buttons on his coat, he read his sermon twice—in one instance, three times—in order to make them listen.

Tho the sermon did not, apparently, make much impression, he was assured that the words were good, and next morning several Indians came to the fort, among them a woman clapping her hands. This being the Tsimshean way of expressing surprize, she was asked why she was doing it. "The Indians are all amazed and astonished," was her reply; "they have heard a white man speak in their own tongue wonderful things about God."

A few days later, Legiac having offered his house for the purpose, Mr. Duncan opened a little school, for children in the morning and grown folks in the afternoon. On the first day forty-one were enrolled, and it proved very popular, but by and by, when the salmon season came on, and Legiac went away, it seemed best to close it. But, as the Indians seemed eager to be taught, Mr. Duncan erected a log schoolhouse with their assistance during the summer, and on November 17th reopened the school with an attendance of more than 200.

At first all went well, but by and by there began to be trouble. Early in December Legiac sent word that the school must be closed for a month during some special ceremonies in connection with his young daughter. Tho Mr. Duncan was warned of the consequences, he refused to make what he regarded as a compromise with evil, and thereby incurred the wrath of the chief. Not long after, with a band of drunken savages, all of them in war-paint and some in hideous masks, he came to the school, and bursting into the room, drove the children out and threatened the life of the teacher. Fortunately, however, Clah arrived in time to save him.

Five days later came Christmas, and the children were told to bring their friends and parents to the school. About 200 came and listened attentively while Mr. Duncan explained the meaning of the day. Then he ques-

tioned the children about the Bible truths they had learned in the school, and, accompanying them on his concertina, had them sing two hymns he had translated into Tsimshean. From this time on services were held every Sabbath in the school, and Sunday began to be called "dress-day," and Christmas, the "great dress-day" of the year.

Gradually great changes began to take place. The congregations on the Sabbath were larger and the interest became greater. Not so many came to school with painted faces, and drunken brawls were less frequent. In April, 1859, to the astonishment of all, Legiac come to the school, not to kill the teacher, but to take his place as "a learner of the good ways." In due time he was converted, and became one of Mr. Duncan's best friends and most efficient helpers.

Notwithstanding all this, the missionary's life was often in peril. In August, 1859, a chief named Cushwalt was bitten by a dog belonging to the fort. According to Indian custom, he was determined to have his revenge on the whites, and as Mr. Duncan was the only white man he could get at, he went to the school determined to kill him. But Mr. Duncan was not there, having gone to the fort to get some medicine for an old woman who was very ill. Finding the door locked, Cushwalt broke it in, cut out the lock and destroyed books and other furnishings.

In November he had another narrow escape. While endeavoring to teach the children some simple games, one little one slipt and fell. At this the others laughed, and the father, greatly enraged at his child being thus "shamed," leveled his gun at Mr. Duncan and would have shot him had not his nephew seized the weapon and held it.

Yet, with heroic faith, the brave missionary continued his work undaunted. But sometimes he was so weary, both in body and mind, that when he lay down to rest it was with the prayer that God would not let him see another day, but would take him to Himself while sleeping.

But God had a better reward than taking him home before his work was accomplished, and in the summer of 1860, while on a canoe trip up the Nass River to carry the Gospel to other Tsimsheans, he had a glad surprize. Fearful lest the crew might murder him for the clothes he wore, he took for paddlers some boys from the school, and for pilot an old man whom he could easily overpower. One night, after supper was over, the boys spread their mats on the ground and were soon fast asleep. But the old man sat by the fire, quietly smoking his pipe. Some time after, Mr. Duncan, looking out from his tent to see that all was well, saw the old man preparing his bed. When all was ready, he laid down his pipe, and reverently raising his eyes to heaven, uttered this prayer: "Be merciful to me, Jesus." Deeply moved, Mr. Duncan lay down again, thanking God for this first indication of a change of heart among the Tsimsheans.

On a later trip made up the Nass River during that summer, a remarkable incident occurred, showing that the influence of the work was being felt far beyond the confines of the settlement at Fort Simpson. In an address before the Board of Indian Commissioners in Washington, in 1887, Mr. Duncan gave it as follows:

In order to show his delight at my arrival, the chief of one very heathen tribe put up what they call a large cap. This was an umbrella, not used to protect them from the rain, but as a web-footed cap to be spread on state occasions. As soon as I landed I saw the umbrella and noticed the excitement. The chief sent a message saying he would like me to come to his house, and would send a messenger when he was ready. By and by the messenger came! "What are they going to do when I go into the house?" I asked my little crew. "Dance," was the reply. At once I sent word that I would not come. I had brought a solemn message and did not wish to see a dance. To this the chief replied: "Tell the white chief he must come; if he does not, I won't go to hear his message." This changed the matter. I had a consultation with my boys and they advised me to go. So I walked up to his house, I confess, in a very grim kind of a spirit. I did not like the idea of a missionary going to a dance. But I had to do it.

When I entered the house, I was shown to a special seat prepared for me —a box with a bearskin spread over it. The house was a very large one and one part was curtained off by a large sail. Very soon two men stept out. One had a rod in his hand with which he kept beating the floor. After stamping his foot and bringing his rod down forcibly, he said: "The heavens are changing." To this the other responded: "Yes, so it seems; the heavens are changing." After exchanging a few more such sentences, the sail was drawn aside and out dashed the chief, magnificently drest, his head covered with ornaments and feathers. He had his rifle in his hand. He shook it and pointed it in my face. Then, putting up his hands with the rifle in them, he looked through the hole in the center of the roof where the smoke comes out, and in the most solemn and pathetic manner uttered this prayer: "Great Father! Great Father of Heaven! Thou hast sent Thy word! Thy letter has reached this place. We, Thy children here, are wanting it. Thy servant has come here with it. Help him to teach us and we will listen. Thanks to Thee, Great Father, for sending Thy Word to us."

I was astonished. This was no dance. After the prayer, the chief thanked me for coming. Then he began to dance and the Indians began to chant, clapping their hands. The words, which had been extemporized for the occasion by one of their number, were all about God having sent his messenger to teach the Indians. It was certainly a grand reception.

On July 26, 1861, the first fruits of the mission were received at Fort Simpson, when 14 men, 5 women and 4 children were baptized by the Rev. Mr. Tugwell, who had been sent to assist Mr. Duncan, but was soon obliged to leave, owing to the illness of his wife. From this time on the number of converts steadily increased, their sincerity and steadfastness testifying to the reality of their conversion.

Long before this time, however, Mr. Duncan had begun to realize that the Christian Indians must be separated from their heathen neighbors and shielded from the worst temptations. It was, therefore, decided to start a little Christian community at Metlakahtla, the old home of the Tsimsheans, seventeen miles to the south, where there was a fine beach, a well-protected harbor and land ready cleared from the forest.

A meeting was called and the whole project laid before the Indians. Then those who were willing to go were asked to rise to their feet. At first only a few did so, but seeing them, others took courage, and on May 27, 1862, a little fleet of six canoes, with 50 Christian Indians left Fort Simpson and laid the foundation of the famous settlement at Metlakahtla. On June 6th, less than a fortnight later, 30 more canoes arrived with 300 Indians. Others following from time to time

eventually brought the population to about 1,000.

So tremendous an undertaking as building up a civilized Christian community from material so crude as this required a man of unlimited resources and unmeasured wisdom. But William Duncan proved himself equal to the task, and it soon became evident why God has chosen a consecrated business man to be the apostle of the Tsimsheans.

The laws governing the little colony were very strict. All who became members of it were required to publicly pledge themselves in fifteen particulars as follows:

1. To give up their Indian deviltry.
2. To cease calling in conjurers when sick.
3. To cease gambling.
4. To cease giving away their property for display.
5. To cease painting their faces.
6. To cease drinking intoxicating drinks.
7. To rest on the Sabbath.
8. To attend religious instruction.
9. To send their children to school.
10. To be clean.
11. To be industrious.
12. To be peaceful.
13. To be liberal and honest in trade.
14. To build neat houses.
15. To pay the village tax.

No transgression of these rules was allowed to go unpunished, but many of the penalties were novel rather than severe. Whenever it became necessary to rid the town of some desperate character who would make trouble if an attempt were made to eject him, the simple device of hoisting a black flag over the jail worked like a charm. Every one knew what it meant and at once began to ask who was the offender. It did not take long to find out and public opinion made it so uncomfortable that he was glad to get out of the town. The most severe penalty, seldom resorted to, was public whipping, sometimes by the missionary, sometimes by one of the Indians. In the latter case, the culprit was blindfolded that he might not know on whom to take revenge. Wife-beating was cured by sending the husband to jail and keeping him there until his wife asked to have him released. This sent him home full of gratitude to her for securing his liberty, and the offense was seldom repeated.

The methods of electing officers were as novel as the punishments. As very few could write at first and the election could not be by ballot, a system of blackballing was substituted. Each man having been provided with a button, a very deep hat was passed. When it came to him each man put his closed hand into the bottom. If favorable to the candidate, he retained the button; if opposed, he left it in the hat. This method proving too slow, Mr. Duncan eventually devised another. Standing the electors around the room with faces to the wall, the name of a candidate was announced. At this every Indian put his hand behind his back, open if favorable to the candidate, closed if opposed. Mr. Duncan, who stood in the center to note the result, sometimes saw a closed fist shake violently behind some back. Ten closed fists defeated a candidate.

On New-year's Day, 1863, the village tax was collected for the first time. The assessment being one blanket, or $2.50, for each man and one blanket, or $1.00, for every boy approaching manhood, the returns amounted to one green, one blue and ninety-four white blankets; one pair of

white trousers, one elk-skin, seventeen shirts and $7.00 in money.

Meanwhile various improvements in the village were being rapidly pushed. Roads were constructed, wharves built, public wells dug and playgrounds laid out. Buildings of various kinds were erected — comfortable homes for the people, a guest-house for visiting Indians who came there to trade, a large schoolhouse and a beautiful church, seating 1,200 people. Instruction was given in various trades, and the Tsimsheans soon became expert carpenters, coopers, brick-makers and blacksmiths. Ere long a sawmill was built, and a soap-factory started— the latter a necessity, for the people were dirty and soap was expensive, a small piece costing $1.00.

In order to prevent the visits of trading-vessels, which were practically floating grog-shops, and to keep the Indians from going to Fort Simpson, where there were many temptations, a small schooner was purchased in which the Indians were induced to take $5.00 and $10.00 shares. So successful was the venture that a dividend was paid within a few months. At first this troubled the Indians. They thought it meant giving up their interest in the vessel, but when at last they understood it, they wanted to rename it *Kahah* (slave), as it did all the work and they got all the profit.

To further aid them in a material way, a cooperative store was opened which served as a savings-bank as well. When a yearly interest of ten per cent was allowed on their strange deposits of blankets and fur, the Indians were amazed. They could not understand how their "ten blankets had swollen to eleven." They thought they ought to pay for the safe-keeping of their goods, which, stored in their huts, had hitherto been injured by mildew and moth.

Indeed, much that Mr. Duncan did seemed to border on the miraculous. When the sawmill was established one old man said: "Now that I have seen water saw wood, I want to die." "Why?" he was asked. "None of our old chiefs ever saw such a wonder while they lived," he replied; "and I want to be the first to tell them." All one day he sat by the mill, watching it intently, and strange to say, died not long after. Somewhat later when a telephone was installed between the sawmill and the store, the amazement of the Indians was unbounded. It might talk English, they declared, but not Tsimshean which it had taken Mr. Duncan so long to learn.

In January, 1870, after thirteen years in the wilderness, Mr. Duncan made a visit to England, where he learned new trades and procured new machinery. Arriving at Metlakahtla again on February 21, 1871, after an absence of more than a year, he received a welcome that showed the intense affection his Indians had for him. Many told him with tears that they had prayed day and night that they might live to see him again.

As the fame of Metlakahtla spread, it attracted many notable visitors, among them Lord Dufferin, governor-general of Canada, Admiral (formerly Captain) Provost, and the Bishop of Columbia. All were amazed at what they saw and bore the strongest testimony to the deep spirituality of the converts.

Wonderful as was the work at Metlakahtla, there is a sad chapter in its history which can here be dealt with

but briefly.* Serious differences concerning the conduct of the mission having arisen between Mr. Duncan and the Church Missionary Society, a controversy resulted which lasted for years.

At length, as the best way of ending it, Mr. Duncan and his sorely tried Indians decided to leave Metlakahtla and seek a refuge elsewhere. Accordingly Mr. Duncan came to the United States, and early in 1887 petitioned President Cleveland for permission to locate in Alaska. Having been assured that they were welcome to settle anywhere in the Territory, and that their rights would later be secured to them by Congress (this was done by Act of March 30, 1891), Annette Island was selected for the new home and the move made during the summer.

On August 7, 1887, now kept as Pioneers' Day in the village, a flagstaff was erected on the new site, and as the Indians stood by with uncovered heads and reverent faces, the Stars and Stripes were unfurled above them. Then a solemn service was held on the beach, dedicating New Metlakahtla to God.

Tho obliged to give up their houses and gardens, their business enterprises and the church and the school, the Indians went bravely to work and ere long a new village was reared, better in many respects than the old. All the old industries and many new ones, including a salmon-cannery, were soon in successful operation, a fine new church, a school and other buildings were erected, and New Metlakahtla became what it continues to be to-day, a prosperous town and a model Christian community.

Hale and hearty at seventy-seven, Father Duncan, as he is known throughout the Northwest, is still the center of life and work in the village. Years ago, when asked what had tamed the Tsimsheans and wrought their transformation, he gave a reply which he fully indorses to-day: "The only power there is in the world to change the heart of man is revealed in the Bible. The Gospel has done its work. You can teach the Indian in a great many ways—teach him to be this and that and teach him to work, and then fail if you discard the Gospel."

* Those who wish to know more concerning it will find it fully treated in "The Story of Metlakahtla," by Wellcome, and the "Apostle of Alaska," by Arctander, the latter recently issued by Revell.

CHRISTIAN INDIAN COUNCILMEN OF METLAKAHTLA

MEMORABLE MISSIONARY DATES FOR OCTOBER

PREPARED BY MISS BELLE M. BRAIN

October 1, 1857.—William Duncan arrived at Fort Simpson.
See article in this number of the REVIEW.

October 2, 1792.—Founding of the Baptist Missionary Society in Widow Wallis' back parlor, Kettering, England.
See any life of Carey; also MISSIONARY REVIEW, October, 1894.

October 3, 1820.—First missionary arrived at the capital of Madagascar.
See MISSIONARY REVIEW, March, 1909.

October 3, 1842.—Marcus Whitman's ride began.
See "Marcus Whitman," by Mowry; also MISSIONARY REVIEW, September, 1902.

October 4, 1876.—Death of John Rebmann.
See "Encyclopedia of Missions."

October 6, 1899.—Death of Dr. Douthwaite, China.
See "Encyclopedia of Missions"; also "Story of the China Inland Mission," by Taylor.

October 7, 1829.—Alexander Duff embarked for India.
See "Modern Heroes of the Mission Field," by Walsh.

October 7, 1885.—Ion Keith-Falconer sailed for Aden.
See "Encyclopedia of Missions"; also "Servants of the King," by Speer.

October 8, 1732.—First Moravian missionaries sailed for St. Thomas, West Indies.
See "Moravian Missions," by Thompson; also MISSIONARY REVIEW, May, 1900.

October 8, 1850.—Schwartz arrived at Tranquebar.
See "Men of Might in India Missions," by Holcombe. Also article in this number of the REVIEW.

October 9, 1747.—Death of David Brainerd.
See "Life of Brainerd," by Sherwood.

October 10, 1793.—Birth of Harriet Newell.
See "Mission Stories from Many Lands."

October 10, 1906.—Haystack Centennial.
See MISSIONARY REVIEW, December, 1906.

October 12, 1492.—Columbus discovered America.
See any history of the United States.

October 13, 1799.—Arrival of Marshman and Ward at Serampore.
See "Pioneers and Founders," by Yonge.

October 13, 1849.—Birth of Alexander Mackay.
See "Mackay of Uganda," by his sister.

October 13, 1859.—Consecration of Bishop Whipple, of Minnesota.
See "Lights and Shadows of a Long Episcopate," by Whipple.

October 14, 1906.—Death of Bishop Schereschewsky.
See MISSIONARY REVIEW, February, 1907.

October 15, 1832.—Birth of Isabella Bird Bishop.
See MISSIONARY REVIEW, July, 1905.

October 16, 1812.—Death of Henry Martyn.
See any life of Martyn.

October 17, 1819.—First missionaries sailed for Hawaii.
See "Transformation of Hawaii," by Brain.

October 18, 1859.—Arrival of Dr. Hepburn in Japan.
See "Regeneration of Japan," by Cary.

October 18, 1867.—United States flag raised in Alaska.
See "Alaska for Juniors," by Crowell.

October 20, 1769.—Birth of William Ward.
See "Encyclopedia of Missions."

October 23, 1815.—Daniel Poor sailed for Ceylon.
See "Encyclopedia of Missions"; also "Old-time Student Volunteers," by Trumbull.

October 24, 1826.—Death of Ann Hasseltine Judson.
See any life of Judson.

October 25, 1820.—David Griffiths sailed for Madagascar.
See "Madagascar of To-day," by Cousins.

October 26, 1726.—Birth of Christian Frederica Schwartz.
See "Men of Might in India Missions," by Holcombe. Also this number of the MISSIONARY REVIEW.

October 26, 1834.—Arrival of Peter Parker at Canton.
See "Old-time Student Volunteers," by Trumbull; also MISSIONARY REVIEW, August, 1902.

October 28, 1646.—Eliot preached his first sermon to the Indians.
See "Pioneers and Founders," by Yonge.

October 28, 1891.—Death of Madame Coillard.
See MISSIONARY REVIEW, June, 1904; also "Eminent Missionary Women," by Graccy.

October 29, 1885.—Martyrdom of Hannington.
See "Life of Hannington," by Dawson; also MISSIONARY REVIEW, September, 1909.

October 30, 1789.—Birth of Hiram Bingham.
See "Encyclopedia of Missions."

Suggestions for a Program on William Duncan and Metlakahtla

1. *Scripture Lesson:* The Power of the Gospel. Romans 1: 16.
2. *Hymn:* "All Hail the Power of Jesus Name."
3. *Quotation:* "Prayer and pains through faith in Jesus Christ will do anything." —*John Eliot.*
   To be used as a wall motto and memorized.
4. *Reading:* "The Tamer of the Tsimsheans."
   See "Fifty Missionary Stories," by Brain.
5. *Special Music:* (a) Tsimshean Love Song. (b) Tsimshean Canoe Song.
   See "The Apostle of Alaska," by Arctander, pp. 338, 339.
6. *Blackboard:* Write on the blackboard the phrase "May you be happy" in Tsimshean; also "The Lord's Prayer."
   See "The Apostle of Alaska," by Arctander, pp. 59, 343.

THE RELIGIOUS CRISIS IN PERSIA*

BY REV. WILLIAM A. SHEDD, URUMIA, PERSIA
Missionary of the Presbyterian Board of Foreign Missions

For apparent solidity and unyielding strength, no religion is more impressive than Islam. But just as the silent forces of disintegration are reenforced by the more spectacular, so revolution is bringing into evidence the change which has already been worked in Asia. The force of missions is one of the least destructive among the forces at work. A few days ago the writer was talking with two young Moslems, who are sympathetic with modern culture and also desirous of holding to their faith and were bewailing the growth of unbelief. The question was asked whether the educational work of Christian missionaries or the influence of a certain European in the Persian civil service did most to undermine faith in Islam. The reply was emphatic that the latter did most, and a few minutes later one of the two told how, in argument with a materialist, he had cited the faith and character of a well-known medical missionary as proof of the reality of religion. It is worthy of remark that the revolutionary forces are most active in Persia and Turkey, where Christian missions have been most hampered in their action.

The movement is not religious. It is not pan-Islamic, tho pan-Islamism may become its creed. Much less is it anti-Islamic or irreligious. Its principal source is social discontent, and this is not of recent growth. For years Persians have freely acknowledged the ignorance, injustice, and weakness of their government; but they have had neither the faith nor the manhood to hope for or to attempt a remedy. The spark that kindled the flame came from the Russo-Japanese War, and the flame was blown into a conflagration by the revolutionary movement in Russia. The former showed that Asiatics might hold their own against Europeans, and the latter furnished a body of Mohammedans in Transcaucasia filled with revolutionary ideas, trained in revolutionary methods, and possessing a revolutionary press. The increase of social discontent has been caused, in part, by the advancing price of the necessities of life and the great increase in the use of imported articles, particularly sugar, tea, petroleum, and cloth; but a still larger factor has been the growing acquaintance with other lands resulting from commerce, pilgrimage, and diplomacy.

The active part in the reform movement taken by the Mohammedan clergy might seem to show that it is really religious in character; but various considerations break the force of this conclusion. The absence of any hierarchical organization among the clergy makes them dependent on the people. The highest *mujtahid,* whether among the clergy of a city or among those of the holy cities of Kerbala and Nejef, is he who has the largest popular following. Hence the clergy are very sensitive to popular feeling and follow as well as lead. The espousal of the popular cause by so many of the mullahs, and especially by the chief *mujtahids* of Kerbala, has made it far more formidable than it would otherwise have been.

If the movement is not animated by a zeal for Islam, still less is it marked by any profound discontent with the national religion. Complaint against the mullahs is frequent enough, but the reformers generally believe that the religion can be purged of its representatives. So far as my observation goes, it may be said that altho it has suited the purposes of the royalist cause to stigmatize the leaders of the popular cause as *Babis,* this sect and other dissenters from orthodox Shiite teachings have held themselves aloof from the movement, fearing the power of the mullahs.

* From *The East and The West.*

A Lack of Leadership

The movement has real strength among the people. In general, the lack of leaders has been a remarkable feature of the situation, and the organization has been exceedingly defective. In contrast to what has taken place in Persia, the movement in Turkey has had its leaders and its organization; but there also the easy conversion of the army and the general acceptance of the reforms have shown how ready were the minds of the people. In Persia the strongest adherents of the movement have been the merchants and the artizans, the people of the bazaar in Persian parlance, and the bazaars have been the strongholds of the revolution. The spirit of discontent is strong and is growing among the village peasantry. It is true that the ideas of the people are nebulous. They talk of liberty and shout, "Long live the Constitution," without any idea of the meaning of their words. Humorous stories at the expense of the ignorant are plentiful, such as of the man who saw with his own eyes five hundred camels loaded with "tanzimat" (reform) and the villagers who asked as to the wife of Anjuman Agha; but every month shows that the hold on the people is real. Of one thing the people are convinced, namely, that they have been wofully misgoverned.

An almost inexplicable fact is that the ideals of the movement are Western. To hear the streets of a Moslem provincial city, nay, even the mosques themselves, resound with cries of "Long live the Constitution," "Liberty," "Fraternity," "Equality," is indeed strange; and yet this year the Muharram processions went about with the new shouts for freedom mingled with the old mourning for the martyrs of Kerbala. Platform speeches have been delivered, pamphlets circulated, demands made for a free press, newspapers have sprung up (and disappeared) like mushrooms, and schools have been organized on new lines. One could understand this if it were confined to a class specially influenced by European ideals, but the wide-spread character of the movement defies explanation.

It behooves us to be cautious in foretelling the future. We have for the present, at all events, a vigorous political movement animated by modern Western ideals. It is a commonplace of history to say that every social revolution tests the prevalent religion, and that no religion can pass through such an ordeal without itself being profoundly affected. If a wide-spread and deep revolution has begun in Asia, Islam will have to face an ordeal more searching than the fire and sword of the Mongol and Tatar hordes of Genghis Khan and his followers. But the question may be asked whether Islam, by its simplicity and the bareness of its creed, is not peculiarly adapted to meet such a crisis. Its enthusiastic apologists tell us that simple monotheism and the recognition of Mohammed as God's prophet are all that is essential to the religion, and that this faith can survive any change. One might be tempted to ask whether survival or enrichment is the true destiny of religion. It may be admitted that popular Islam contains many elements that are foreign to it and that can be cast off. As a leader in the late parliamentary *régime* remarked to the writer, much that goes along with the Muharram celebrations is abhorrent to the spirit of Islam. Much, therefore, can be cast off without affecting the essence of Islam.

But it is not admitted that essential Islam is as simple as is often represented, nor that it contains in itself the power to hold men. The claim can well be made that the elements foreign to Islam are, in part, due to the attempt to supply its inherent defects. Islam is not merely faith in Mohammed as the preacher of monotheism, but in Mohammed as the lawgiver. Lord Cromer mentions three difficulties offered by Islam to political progress: the posi-

tion of woman, the unchanging law of Islam, and its intolerant spirit. The question is whether the defects are so imbedded in its very constitution as to make remedy impossible without destroying the system. A consideration of the character of the prophet suggests that a remedy must be difficult if his example be the source of Mohammedan ideals.

The brief history of constitutional government in Persia has already furnished a pertinent example of the reality of this conflict. The Persian Constitution was written and ready for adoption, when the leaders were compelled to preface the document with an article definitely accepting the inviolable authority of the religious law of Islam, and that not the law of the Koran, but the law as traced to Iman Jaffar; *i. e.,* the detailed traditional law of Shiah Islam. As well bind together the American Constitution and the Talmud, making the latter supreme and inviolable—a conflict between civil and religious law that is most marked in countries where Islam is politically supreme.

What We May Learn

It remains to suggest some of the lessons for us who believe that in Christ alone can be summed up the warring aspirations of humanity.

The first lesson is that efforts are urgently needed to cast the Christian leaven into this lump. It is not merely, or principally, the question of gaining converts, but the question of setting Christian influences actively to work. The commercial and the political sides of Christendom are in evidence, but the religious soul of Christian civilization is hidden. So far as the European teachers of Asia are not missionary, many, perhaps most, of them are irreligious. Missionary work is urgently called for in Mohammedan lands, not simply in order to fulfil the terms of the great commission, but as the most efficient means of presenting the moral and religious side of Christian civilization. Among the forces that are at work in the transitional period, none is more truly constructive than this.

How shall the Church meet this urgent call? What are the agencies required? First and chief is the influence of high Christian character. The issue will depend far more on the character than on the number of the men who represent Christianity. They must be broad enough to sympathize with peoples in the struggles of new aspirations, and yet hampered by the inherited prejudices of an ancient civilization; and they must be strong enough to influence strong men. Again and again have the events of the past three years brought out the lament that there are no men in Persia whom the people can trust. No contrast of doctrine or of worship can be so patent to people beginning to think and strive for themselves as the contrast of faithful honesty and self-seeking perfidy.

The second agency I would mention is education. The missionary work already carried on in the Turkish Empire and in Persia has resulted in stable educational foundations that are strategically located and have already gained the confidence of the people. The only limit of efficiency is the limit of funds.

Another indispensable agency is the medical work. Of this, too, the foundations are laid. In many large cities hospitals are in operation, and all over the country missionary physicians are held in loving and grateful esteem by multitudes without limit of religion or nationality.

The fourth agency is literature. The demand for literature is increasing, and will increase, for the number of schools is multiplying everywhere. School-books are required, simple treatises on modern science and on history, and discussions of philosophical problems. There will also be the call for non-controversial statements of Christianity in terms intelligible and attractive to the mind of the East. In literature, as in daily intercourse, religious con-

troversy is not to be sought, but it can not be altogether avoided, and literature of this kind will be required; as often perhaps to controvert materialism as Islam itself. There is a special work for special societies, such as tract societies and Christian literature societies.

What is the best method of presenting Christian truth and of meeting the attacks of Islam? In the past controversy has largely focused upon the credentials of the founders of the faiths and of the sacred books. Along with this special defense of the doctrines denied by Islam has been made, especially those of the Trinity and the Deity of Our Lord. These can not be ignored, but new conditions suggest new methods. Is there not a lesson for us in the method of the Apostle Paul? Islam is Judaistic in its theological attitude to the law. What is noble in Islam is a new emphasis on Old Testament faith, and what is debasing is the attempt to make permanent the legalistic and temporary elements of that faith. Saint Paul, in meeting Jews boldly, emphasized the impossibility of men finding either forgiveness or holiness through the law. While the masses of Mohammedans are lower in intelligence and in morality than were the masses of the Jews in the first century, their attitude to the law and to the way of salvation is the same. The Koran promises salvation for bare faith, and the masses take it much as the Jews took circumcision; and the Koran bases morality on the arbitrary enactments of God and not on His holy nature. Practically, the great hope of Mohammedans is in the ceremonial law as a means of gaining merit with God, and this hope is authorized by the Koran itself. Furthermore, it is this characteristic of Islam in its conception of religion and the scope of religious law that brings it into conflict with modern political progress, a conflict which must become more fierce as the issues are defined more clearly. May we not trace in history the divine plan in bringing into Mohammedan lands those churches whose past is identified with the struggle for freedom and whose theological convictions emphasize the doctrines of grace?

Another aspect of the same question is the respective relations of Christianity and Islam to the State. Islam has no permanent organization independent of the State. There is no Islamic Church. While the congregation of believers may by circumstances have an existence of its own, it is bound whenever possible to assume the functions of the State. The character of the Koran and the personal history of the prophet imply this. Hence the difficulty of religious freedom and equality. Similarly, a contrast may be drawn between the social mission of Christianity in furnishing motives and not regulations, and the mission of Islam in laying down regulations and laws for society.

Finally, we may find strength and comfort in the thought that Islam is being brought to the judgment of history, and that this judgment will be more relentless, more searching, and more just than private judgment can possibly be. God has not committed to us the judgment of the world. That controversy is His. In this faith we can rest and wait and push forward with renewed energy.

EDITORIALS

PRAYER FOR THE WORLD CONFERENCE

The World Missionary Conference, which is to be held in Edinburgh in June of next year, is one that should be the subject of prayer the world round. Only thus can any real success be assured. Very important topics will be discust in a way that will, no doubt, help to shape the missionary policy and progress in many lands.

Pray for the delegates.

Pray for the speakers and leaders.

Pray that the conference may be characterized by courtesy, earnestness, humility and dependence on God.

Pray that the Gospel message may be sounded more clearly and widely.

Pray that native Christians may be more wisely guided and encouraged in the evangelization of their own people.

Pray that the missionaries may be more faithful and wise and kept from mistakes.

Pray that the translation and publishing work in foreign fields may be more carefully directed, without waste of time and money or the printing of useless or harmful literature.

Pray that the educational work may be more spiritual and may bear more definite fruit in the conversion of men and women and in the training of natives for spiritual Christian service.

Pray that the medical work may be in every respect not a mere philanthropy, but a means of preparing the way for the Gospel.

Pray for the Christians at home that they may be more earnest in obeying the command of Christ and may share more truly in the sacrifices and devotion required for the campaign.

MONEY FOR MIMIC WARFARE

While many are objecting to the cost of maintaining modern missions in extending the kingdom of God, millions are being spent in playing at war. Is not the growing military spirit a startling sign of our times? The recent great war game at Boston harbor has no equal in the history of this republic. Nearly 20,000 men took part. Thousands of dollars' worth of ammunition was wasted, and much damage inflicted on private property, merely to test the question how far an army of invasion, approaching by way of the harbor or landing at less-guarded points, would be likely to succeed in approaching Boston. To carry on similar experiments at other points of possible attack would require an expenditure almost equal to actual warfare. And these are the days when "arbitration" is in everybody's mouth as the great refuge from international conflicts! What we need is to train up *men*. Then they will be able to defend the country in time of need.

ASSASSINATION AND EDUCATION

When the atrocious and deliberate murder of Sir Curzon Wyllie, at the beginning of July, took place in the Imperial Institute in Great Britain, a profound impression was made as to the insecurity of life, especially among those in public office. This impression was deepened when the Punjabi student who committed the crime acknowledged in public that it was long premeditated; and claimed that it was not murder or homicide, but a justifiable act of self-defense on the part of oppressed East Indians, who regarded the English occupants of India as invaders and aggressors who were entitled to no mercy. He threatened that for his life taken by the English executioner, a score of other lives would be given in avenging his own; and declared, in effect, that a wide conspiracy was on foot for the establishment of East Indian independence.

Sir Curzon Wyllie was well known to the missionaries in Rajputana, and held in the highest esteem, as an able, wise, and most courteous official, in sympathy with the natives and devoted to their welfare. His assassination reveals the existence of an active and alarming peril in Indian student society; due to men

who are in a conspiracy of anarchy and crime, and are disseminating such ideas among their fellow students and countrymen.

The chief lesson of the tragedy is, however, the unwisdom and danger *of a merely secular education.* It has well been said that, "the system carried out in the government schools, divorced from religious and ethical teaching, tends inevitably to produce minds outside the moral standards set up by Christianity"—an evil which Dr. Duff foresaw and foretold. The assassination of Sir Curzon Wyllie is a new challenge to teach the truths and ideals of Christianity to the youth of India.

CHILDREN'S PRAYERS

Children's prayers are sometimes intensely quaint and amusing, and, at the same time, sublimely real to them, and no doubt acceptable to Him who interprets with fatherly tenderness their strangely exprest yearnings. One little one in Britain prayed to the Lord Jesus, "Do try to make me a good girl; and, if at first you don't succeed, *try, try again!*" Another besought the Lord to make her "absolutely pure"—*"like Cadbury's Cocoa"!* Out of the mouths of babes and sucklings prayer, like praise, is perfected. It is not the consistency of well-ordered speech, but the higher consistency of desires that accord with His will that assures answer. Mr. Spurgeon, after the stumbling first prayer of a young convert, quietly added, *"Take the meaning, Lord!"* And, as He reads the meaning, many an unlettered, ungrammatical, and even unwarranted petition undoubtedly gets a gracious hearing and an equally gracious response.

THE DAY OF SMALL BEGINNINGS

It is an interesting relic of the past that when the descendants of the Pilgrim Fathers keep the Feast of Forefathers' Day, one course consists of *five grains of corn*, laid on each plate, in remembrance of the fact that, in a day of distress, all the corn in the colony had to be carefully divided and they allowed only five grains to each person; and at the same time to record the goodness that preserved them from starvation, and gave afterward ample crops.

In the history of some of the most successful missions, if the first records of the work could be preserved and brought to light, how small would be the measure of the harvest returns of years of labor. It is a very common and perhaps significant fact that, in some of the now fruitful fields, seven years elapsed without one convert. Let any one read the story of Robert Moffat's first communion season in his African field, Morrison's first Chinese convert, Carey's first Indian trophy, the first converts in Zululand, Madagascar, the Fiji groups, the New Hebrides, etc., and then dare to say that missionary labor is in vain. How appropriately might the yearly feast of commemoration of those early beginnings lay even an *empty* plate before the guests to indicate the long experiences of disheartening apparent failure that tested patience and courage and constancy.

NEW BIBLE CONFERENCES

These are multiplying, and as we rejoice to see, along the lines of the old faith, notably Dr. Torrey's "Pennsylvania Northfield" at Montrose, where the interest and attendance have secured a fund of $10,000 to buy some 170 acres of wooded land, and build a large auditorium. Under Dr. Torrey's guidance we may be well assured of a conservative and eminently Biblical gathering. There will be no uncertain sound on that platform. At the same time an "Erieside" convention has been projected and met this summer, and is organized with such men as Dr. Elmore Harris and Henry W. Frost as trustees. The people are hungering for the old teaching, in which is no doubtful note as to the full inspiration of the Word, the infallible utterances of our Lord, and the certainty of atonement and the Resurrection of Christ from the dead.

GENERAL MISSIONARY INTELLIGENCE

ASIA—MOSLEM LANDS

Conference of Moslem Converts

The first conference for Moslem converts in Egypt was held at Zeitoun, Cairo, on the 16th, 17th, and 18th of June. A large tent was erected for the delegates, for at least 25 men came at the beginning and stayed all the time. Between meetings, one might have heard the sound of praying in Arabic from upstairs, and the missionaries pleading for blessing in English. Not only the converts received blessing, but all the missionaries who attended the conference.

The C. M. S., the American Mission, the Egypt General Mission, and the Dutch Mission were all represented. Among those who attended, was Barakât (Blessings); a tall man from up country, once a slave, now a native pastor. Two men who had been together as Moslems in Jerusalem five years ago, met here for the first time since then, both having become Christians. Ishaak, an evangelist in Ismailia, told how he was one of eight men who had come out for Christ at the same time in Akhmeem.

Two letters were drawn up at the conference, and signed by all the converts present. The first to other Moslem converts in Egypt, encouraging them in the Lord, and the second for missionaries in other Moslem lands, so that they might have it to show to those who say there are never any converts from Islam.

The following is to Moslem brethren in all lands:

Dear Friends:

We, a company of converts from Islam, gathered together in conference at Zeitoun, near Cairo, send you our greetings.

Having heard from time to time, by means of the Christian missionaries working among you, that you have some doubt concerning the existence of actual converts from Islam in the world at all, but more particularly in Egypt, the "Citadel of Islam"—we (personally for ourselves present at the conference, and vicariously on behalf of those unable to attend) have the pleasure to tell you that we have heard and received the "Good News" of Salvation through Jesus Christ, and having sacrificed all things to obtain this saving knowledge, we have found it the sweetest and most precious thing, for by it we have discovered at one and the same time our guilt before God and mercy and forgiveness from Him, together with deliverance from the *power* of sin. All we can desire for you is that you may obtain a share in this heavenly blessing, which the "World" knoweth not, and never can know, that it may save you as it has saved us.

A New Site for a Famous School

A recent cable dispatch announced that official permission has been obtained from the Turkish Government for transferring the American College for Girls from the Asiatic to the European side of the Bosporus, and that the title of the college to the magnificent site secured for it two years ago has been recognized as valid by the Turkish Government, and so recorded. *The Congregationalist* suggests:

> There are cherished associations with the buildings on the hill slope of Scutari. But the lofty hill where the new college will rise will overlook the old location and command a noble view of the historic waters of the Bosporus with the Asiatic mountains beyond. Not far away on the same side is Robert College. We don't believe Americans anywhere in the world have planted two other such institutions of learning in so commanding positions with regard to eventful history, beauty of location and splendid opportunity. Two noble American women, Mrs. Russell Sage and Miss Helen Gould, have given generous aid.

School Schemes of the Young Turks

"The New School" is a project of great interest and significance, conceived by leading members of the Young Turk party. It is meant "to develop the physical, moral, and intellectual faculties of the children by teaching them the art of enjoying themselves in a happy and useful manner." In its curriculum living languages are to have a foremost place, and the Ottoman and English languages are to be taught to all pupils, general instruction being given in these two languages simultaneously, and English is given this preference as being the language of a people whose spirit of independence and initiation ought constantly to be their

example. Practical studies are also to be kept to the front, such as commerce and agriculture. The promoters are raising by means of a company, with shareholders and articles of agreement, the sum of over £40,000 sterling, and the first £10,000 are promised in England.

INDIA

Ashes of Buddha Unearthed

The telegraphic news that the body of Gautama, the founder of Buddhism has been unearthed from the foundations of an old pagoda half a mile from Peshawar city, and some thirty feet below level ground, will create great excitement throughout the Buddhist world. The pagoda dates from the time of the Buddhist Emperor Kanishka. Its site was unknown, save for the references made to its position in the writings of Hiuen Siang, a Chinese Buddhist pilgrim of the seventh century, and but for the keen observation of a French scholar it might have remained unknown indefinitely. It is now reported to be the veritable ashes of Gautama, who lived and taught more than four centuries before Christ, and whose teaching so profoundly impress the religious thought of the Eastern world.

A Hindu Contribution

Dr. Frank Van Allen speaks of "a remarkable state of missionary development" that has recently been witnessed on the Madura field in India. It is a contribution to the Albert Victor Hospital of 17,000 rupees, of which "almost every anna was a gift to this Christian institution, for its endowment, by those professing the Hindu faith. "Christianity must be advancing in the good graces and good regards of the people here when Hindus will give money to build a Christain hospital and give money to endow it. Fifty years ago such a thing would not have been dreamed of by either missionary or Hindu." This money, equal in value to $5,667, has been forwarded to the treasury of the American Board.

Barriers Removed and Doors Opened

In the *Northwestern Christian Advocate* Miss Maskell of Kolar writes:

All the Mohammedan homes which were closed to us are now opened. It was such happiness when we went to a village where Mohammedans live to have the women and girls cluster around us to listen to the singing of hymns and the reading and explanation of the Bible. Twenty-three Hindu women have been baptized this year. One of her zenana pupils is of the royal family of Mysore. She belongs to a caste in which the women are kept in strict seclusion. Another is the wife of one of the wealthiest men in Kolar, who refused to give their little daughter in marriage to a man rich and of high position, because he was forty years old, nor does he wish his daughters to marry until they are at least sixteen, a well-nigh unheard-of position for a Brahman to take.

Secular and Religious Combined

The *Indian Witness* says that the government of Mysore State has passed two measures during 1908 which will have an influence on educational work of missions in that state. One measure abolishes the collection of fees in the primary department of the state schools. As the mission schools will have to conform, this may mean closing some missionary institutions, unless the government will increase grants-in-aid by way of compensation for what has been surrendered. The second measure introduces religious instruction into the state schools. The reasons given are that to divorce secular and religious education is to bring about disaster to the state. The average Hindu home has ceased to exercise religious or moral government, with the result that boys are growing up without reverence for their parents.

How Prayers Are Answered

On the nineteenth of October it was twenty-five years since I came to India. About twenty years ago I came to Sibsagor. The first evening in our devotion I prayed that the Lord would spare my life till I should see a thousand converts. My dear wife said after my prayer: "You expect to grow old in Sibsagor, asking to see a thou-

sand converts." In those days we were accustomed to see only mercy drops. I wanted to see showers. I prayed for the thousand converts and I have seen them. We have on the Sibsagor field 1,084 members, and I have seen daughter stations of Sibsagor growing into prosperous missions. We have sown in tears and have reaped in joy. We have come rejoicing, bringing our sheaves. Praise the Lord, O my soul!—C. E. PETRICK.

A Statesman Missionary

In *The Outlook* William T. Ellis says of one missionary: "On the rear seat of a jolting *tonga* I rode through the streets of Ahmednager in the cool of the evening. Beside me sat Dr. Robert A. Hume. Every few yards his finger-tips were at his head, his lips, his heart, returning the salutations of all sorts of Indian men. Frequently the slow-moving *tonga* was halted while the stranger was duly presented to 'rich man, poor man, beggar man, thief.' Whatever else he has accomplished, Dr. Hume has made himself solid with a diversified and interesting constituency. I saw some natives—members of one of the innumerable Hindu sects—on pilgrimage, worship at his church. They did not know that it was a Christian building, for in all external appearances it conformed closely to the native style of ecclesiastical architecture. Sagaciously orientalized, Dr. Hume has perceived that there is nothing inherently Christian in the Occidental trappings, and equipment, and appurtenances of the Gospel. A church steeple is not one of the Five Points of Calvinism, nor yet one of the Thirty-nine Articles of Religion."

CHINA

Will Die at His Post

The *Interior* has these well-deserved words of praise for Dr. W. A. Martin, Presbyterian missionary, now eighty-two, and in the foreign field almost sixty years, but still "joyfully preaching the Gospel of his Lord in street chapels in the city of Peking, where he has been the confidant of emperors and princes. Doubtless beyond any other Caucasian, Dr. Martin has entered into the secrets of the Oriental mind, appreciating its processes and accepting its point of view, and of all Occidentals he undoubtedly has done most to build the bridge over which China is to-day marching out of its isolated conservatism to take advantage of Western knowledge. Many would now gladly reward him with some sinecure appointment in public life as a tribute to his national services. But the old hero will not have it so. He prefers to return to the humble lot of the evangelist missionary; and the man whose voice in other years moved the councils of the empire is now heard speaking of Jesus to the throngs of the street."

A "Self-government Society"

While at Tsang-shing city in September last the Rev. P. Jenkins, of Canton, was invited to attend a meeting of the gentry in the Confucian temple, the opening ceremony of a "self-government society," the object of which was to give instruction to the people in preparation for the time when a constitution should be granted to China. He writes:

> It seemed a possible opportunity of making friends that ought not to be missed, so I accepted the invitation, and took with me the Chinese clergyman. We were treated with every respect and given seats of honor. There were between three and four thousand people present. After the mandarin who presided had given the opening address and the vice-president of the society spoken, I was alarmed to see my name written on the blackboard as the next speaker. At the close of the gathering the thanks for my address were flattering—I hope sincere.

The Crying Need of Reenforcements

In a recent address Bishop Cassels, of West China, used these words:

> The people have become weary of waiting for us to come. They are tired of stretching out their hands to us for help. They are ashamed of appealing to us again. They have gone off and joined the Roman Catholics in many cases. They have got cold and indifferent in other cases. And in some cases they have got disgusted with a form of reli-

gion and a Church which seemed so indifferent to their welfare and paid so little attention to their calls. I am speaking the truth. I am telling you what I know. These are indeed solemn words and they give an aspect of things in China not often in view. These Chinese who are presently interested will not wait for us forever. They are bound to seek and find something, and if we do not respond to their appeal they will turn elsewhere, and to that which is false and destructive. From many standpoints, it remains true, "The king's business requires haste."—*China's Millions.*

A "Cleanliness Society"

A Chinese woman who had been staying in the building prepared for the school for Bible-women at Hangchow, and afterward became a patient at the hospital, when she went back to her home in the country had a wonderful tale to tell. Never before had she seen anything to compare with the neat, clean rooms of the Bible School or the whiteness of the hospital, and she determined to make her own home clean. Miss M. Holmes writes:

Impossible as this seemed to her acquaintances, her efforts were such that, when Miss Barnes next visited that village, she noticed quite a change in the woman's house; and this novel idea had made such an impression on her neighbors that the suggestion was made to start a "Cleanliness Society." Several joined, promising to put forth their best efforts to the difficult task of removing the age-long dirt from their houses and children. The whole thing was so strange that news of it quickly spread to other villages, and in them also similar societies were formed. This is but a first step on the ladder, and Miss Barnes has much glad news of many who have reached to higher things. — *C. M. S. Gleaner.*

Liberal Chinese Christians

In Canton and the out-stations 113 persons were baptized last year, and the Chinese Christians contributed $1,861 for religious purposes. In the San-ui district of the Canton mission the number of converts is steadily increasing. In Seungling, about ten miles from Tsang-sheng-k'ai, the capital of the district, Miss A. M. Jones says that practically the whole village is in favor of Christianity, and 130 men, women and children have given in their names asking for baptism and have offered the site for a church and $400 for the building. They are poor people, so this is a big sum for them, and this, Miss Jones writes, is how they collected it:

$130, subscribed by men, women and children, $1 each: $120 *t'a-tsin* money, formerly subscribed for heathen worship; $150 obtained by selling some of their fields. The young promise to provide some clay bricks for the building, and they will cut down trees for the beams.

Are Chinese Christians Grateful

Dr. W. E. Geil, who has traveled miles enough to belt the globe five times around, makes this answer:

There are Chinese here who are grateful and show it; there are others who are grateful and do not show it; there are some, of course, who are not grateful. But a missionary physician in this city medicated a woman who exprest her gratitude by bringing him *one thousand* eggs! I spell it out, lest in putting down figures you might hold that a slip of the hand had added at least one cipher too many. The 1,000 eggs might not have been "good" according to our standard, but the celestial standard is different, and her gift must be measured by *her* standard, which is the national standard for egg taste!—*Missionary Herald.*

KOREA

The Bible for Koreans

One can not overestimate the value of Bible translation:

Koreans have no religion worthy of the name; they are indeed a people thirsting after religious truth. Great is the importance, therefore, of the splendid evangelical work now going on in this country.

The most important part of Christian work in a foreign country is, no doubt, to supply the people with the Bible written in its own language. In this respect, Korea owes much to Dr. Gale and the Bible societies who enabled them to procure the Word of God at such a cheap price. It is much to be desired that the day will soon come when we see the whole Bible in the language of Korea. No small number of Koreans are in possession of Japanese or English Bibles to help them understand, and a greater number have Chinese Bibles. It is said that a Korean Biblical Dictionary will be published before long and many are waiting anxiously for it.

Massing for the Final Assault

Rev. J. F. Preston writes thus in the *Christian Observer:*

Our division of the army (Southern Presbyterians) holds alone the southwest of Korea, and facing us is one-fifth the entire population of this country, or about 3,000,000. We must take our part of the line, must also move up to the final assault, but we can not do so with the present force and equipment. The total number of workers required to evangelize this field if they are sent now has been estimated. The mission says give us 7 clerical workers, including 2 already under appointment, and with our native constituency our part of Korea can be evangelized. In addition to these, we want as speedily as we can get them two more college graduates for educational work, 3 doctors (one a specialist), 3 trained nurses, and 5 single lady workers for educational and evangelistic work. With these we will fully man every one of our four stations and open up a fifth and last to the south.

The Oddity of Things Korean

Rev. J. H. Pettee has recently written:

The situation in Korea is peculiar. Technically speaking, there are no young people, or very few, only children and grown-ups. Girls often marry at eleven; the Christians are now raising the age of marriage to sixteen for girls and eighteen for boys. To earn thirty dollars and buy a wife, shave the top of the head, wear a topknot, and become a man has been the great aim in life of Korean lads or of their mothers for them. Hence the scarcity of young people.

In company with Mr. T. Sawaya, secretary of the Japan Christian Endeavor Union, I have just spent four delightful weeks preaching in the cities of Korea and southern Manchuria, questioning and being questioned on work for the children, and enjoying the sights, tho not the smells, of market-day in "the land of the topknots," on which occasion families occupy the same stalls in the open squares of the city that their ancestors did five hundred years ago, and a Korean can buy anything he needs from grass linen to brass basins, from horsehair hats to straw sandals, and from dried fish to squealing pigs. The pedlers squat on their haunches, and chew dried grasshoppers while waiting for customers.

JAPAN

Christian Schools Allowed in Korea

Missionary work in Korea will benefit largely by an understanding which has just been reached between the missionaries and the Japanese authorities on the peninsula. According to the terms of this agreement, it is understood at Seoul: "That on condition of the registration of the mission schools absolute freedom of Christian religious teaching is granted, and that the Japanese protectorate will cooperate in continuing established Christian school work and Christian schools; Christian school graduates are in future to receive the recognition and benefits enjoyed by the government schools without any discrimination whatsoever."

Jubilee of Japanese Missions

Rev. G. P. Pierson, of Hokkaido, writes of the semi-centennial of mission effort in the Sunrise Kingdom, which will be celebrated this fall. He says:

This is a great year in Japan; the fiftieth anniversary of the beginning of Protestant missions in the empire. Half a century ago came Dr. Brown, Dr. Verbeck, Bishop Williams, Dr. Hepburn, Dr. Thompson, and others.

When Dr. Thompson (who is still working here) came to Japan and saw the attitude of the government, the two-sworded Samurai, and the superstition of heathenism, he said to himself, "If I work here all my life, there may be one hundred believers at the end." He sees now 60,000 Protestant Christians.

AMERICA

More Missionaries Wanted

Thirty-eight of the foreign missionary societies have appealed to the Student Volunteer Movement to issue a call for over 350 men and women to take positions in foreign countries. The list of persons needed includes 110 ministers, 35 male physicians, 28 women physicians, 28 male teachers, 68 women teachers, 10 nurses, besides printers, carpenters, stenographers and business men. Of the missionary bodies calling for workers, the Congregationalist wants 45; Episcopal, 40; Canadian Presbyterian, 38; American Presbyterian, 28; Methodist, 27; Baptist, 23; and Reformed Church, 27. Most of the workers are needed for China, where 120 will be sent, while 60 will go to India, 56 to

Japan, 19 to Africa, 14 to Turkey and Asia Minor.

The Student Volunteer Movement

It has been often said that this great movement has been practically ineffective in sending out mission workers. This challenge led to a careful examination and tabulation of results, and in the interests of truth and accuracy we reproduce and record them.

The movement records the names of 3,861 volunteers who, prior to January 1, 1909, had reached the mission field, having been sent out as missionaries of no less than fifty different missionary boards of the United States and Canada. About one-third are women, and the sailed volunteers are distributed by countries as follows:

Mexico	117
Central America	26
South America	234
West Indies	109
Latin and Greek Church countries of Europe	18
Africa	412
Turkish Empire	149
Arabia	16
Persia	37
India, Burma and Ceylon	782
Siam, Laos and Straits Settlements	76
China	1,130
Korea	180
Japan	357
Philippine Islands	115
Oceanica	49
Miscellaneous	144
Total	3,951

If Only All Would Imitate the Few

Indulging in some reflections upon contrasts in giving to missions between certain churches in New York City, *The Churchman* prints the following: "The largest offerings made through the Board by individual parishes in New York last year were: St. Thomas's Church, $17,133; the Incarnation, $15,667; St. Bartholomew's, $15,122; Grace Church, $13,568; Trinity parish, with its ten churches, $17,135. These five parishes with all of their dependent churches gave to the Board last year, according to the figures furnished us, $78,627. This same year the Fifth Avenue Presbyterian Church gave to its Board $82,343, and if we had the offerings of the Brick Church, $52,551, we find these two Presbyterian churches giving $134,894 to their Board—about the same amount that the whole diocese of New York gave to our board last year. The Church of the Holy Apostles, Philadelphia, gave to our board last year $33,243. Who will attempt to measure the influence upon the whole American church that would come from an effort to emulate the example of our Presbyterian brethren and of our own Church of the Holy Apostles in work for missions?"

Loss of a Mission Ship

The loss of the missionary steamer *Hiram Bingham* and the death of her master, Capt. A. C. Walkup, were reported in a cablegram from Sydney, N. S. W., by the American Board of Commissioners for Foreign Missions. The dispatch gave no details of the disaster, and did not state where or when it occurred. The *Hiram Bingham* sailed from San Francisco November 10, 1908, and after visiting Honolulu, proceeded to the Gilbert Islands. She was last heard from March 25, when she was at Ocean Island, one of the Gilbert group.

Another Church With a World Parish

Among the churches which are notable for their missionary interest we know of none to surpass the American Presbyterian Church of Montreal, of which Rev. Robert Johnson is pastor. Not only is this church interested in every aspect of missionary effort, but they do not even confine their giving to their own denomination, as witness their liberal contribution every year to the American Board. In non-Christian lands they have stations in India, China, Japan, Africa. For years they have been paying one-half of the salary of Mr. C. C. Fuller, under the American Board at Mt. Silinda, South Africa. A member of this Church also supports Mr. C. M. Eames, connected with the American Board mission at Pasumalai, India. Another member

of the Church supports an evangelistic worker in Formosa. The young men of the church also support an American worker abroad. In all, this Church is standing behind 6 missionaries.

Secular Forces Fighting Liquor

There was a time when the Church stood almost alone in her fight against the saloon, but now she has help from many quarters outside of her borders. As a writer on this subject says: "It is a fact not fully appreciated that, so far as their advertising sections are concerned, our great magazines are rapidly 'going dry.'" Among these periodicals are found: *The American Magazine, The Century, Collier's, Everybody's Magazine, The Youth's Companion, McClure's, Munsey's, Ladies' Home Journal, Literary Digest, Outlook, Review of Reviews, World To-day, Saturday Evening Post, Success Magazine,* and others. Some of these magazines not only aid the cause of temperance by refusing thousands of dollars' worth of advertisements annually, but also by publishing in their columns strong articles setting forth the evils of drink.

A Catholic Priest Turns Presbyterian

On Sunday, August 1st, Dr. Juan Salvator Orts Gonzalez, a Franciscan monk and a Roman Catholic priest, was publicly received into the Lafayette Presbyterian Church of New Orleans and baptized. Dr. Orts is of a prominent family of Valencia, Spain, and is a distinguished scholar. While in his order, he was Superior, first of the college of Benisa and later of Onteniente. He has received signal honors at the hands of the Pope of Rome. About four years ago (he was then thirty-six) he began to doubt the veracity of Rome's exclusive claims. Having received a dispensation, which permitted him to honorably withdraw from his order, he traveled in Mexico and Guatemala, and at last came to the United States.

Canadian Mission in Trinidad

The Presbyterian of Toronto, Canada, reports an interview with Rev. Dr. John Morton, after spending forty-one years in the West Indian island of Trinidad. He went there from Nova Scotia after a breakdown of health, and there he found his life opportunity among the East Indian coolies who had been imported to work in sugar and cacao plantations. He returned to Nova Scotia, presented the need to the Church, and volunteered as missionary. The Hindu population in the island now numbers 105,000—about a third of the whole. This is Dr. Morton's report of results:

> When we went there, there was no Christianity among them and no schools. We have given them education and have printed books in their own language, we have helped them to improve their agricultural methods and their mode of life, and we have given them the Gospel. There is a Christian population of some 12,000, and the whole lump has been so leavened that it will be impossible for the children growing up to be idolaters, as their parents were. It has been well worth while.

Gospel Transformation in Mexico

In *World-wide Missions* Rev. H. A. Barrett reports as follows:

> Thirty years ago a small company of Protestant Christians in the village of Atzala, State of Puebla, were attacked by a fanatical mob of Roman Catholics and twenty of the members of that little congregation were cruelly murdered, some of the officials of the town giving assent to the assassination. A few days ago I held service in our chapel in that place, and behind me on the wall were printed the names of those twenty who were sacrificed for the establishment of the new faith. To-day what a marvelous transformation is noticed. We have a Methodist church there with the following officials of the town as members: The president of the municipality, his secretary, the first assistant to the president, one other member of the town council, the teacher of the boys' school and the postmaster. Truly the blood of the martyrs is the seed of the Church. At another point on this same circuit we have a day-school of 62 scholars and the members of the congregation are at present erecting a neat chapel.

Progress in Porto Rico

Educational progress in Porto Rico has been rapid. Dr. Dexter, commissioner of education in the island, at the National Educational Convention,

gave an instructive account of the work so far done. At the time of the American occupation, there were, roughly, 500 schools. With one exception these were held in private houses, and only poor children were admitted without a special tuition fee. Under the present educational organization, the island is divided into 35 school districts. The schools of the island are divided into four classes: high schools, graded schools, rural schools and special schools. All are free to all classes, and are eagerly taken advantage of. In the last year upward of 60 school libraries have been established throughout the island by the department of education. School banks have also been established in nearly 300 schools, and children's playgrounds in 17 municipalities.

EUROPE—GREAT BRITAIN

Christian Students in Conference

The Conference of the World's Student Christian Federation, at Oxford, was a great and unequaled success. Over 30 countries were represented, and the delegates were housed in several of the colleges. A Swedish worker, Carl Fries, was president, and leading workers, including such men as J. R. Mott and R. Wilder, Baron Nicolai of Russia, and J. N. Farquhar of Calcutta, were present. Mr. Mott reported at some length on the Student Movement as a whole, dwelling especially on the developments during the past four years. About 140,000 students throughout the world are now members, and about 2,000 colleges and universities have branches. Recently special attention has been increasingly given to work among boys and girls at school. Social work has also come into a much more prominent place, and it would appear that in this department the British students are taking the lead.

The Jewish National Fund

The Jewish National Fund, founded at the Fifth Zionist Congress in 1901, has now reached a total of 1,800,000 kronen. Its purpose is the purchase of Palestine as an inalienable possession of the Jewish people, a refuge for the armies of Jews now forced to wander and beg in all the world. Part of the contributions have been spent in buying strategic land areas in various parts of Palestine. The Industrial Art School, Bezalel, in Jerusalem, stands on national land, as well as the Jewish National Museum. The lands for the agricultural school on the railroad between Jerusalem and Jaffa, the olive-tree plantations of the Herzlwald on the Sea of Galilee, the model farmland of the Land Development Society, which has been rented to Jewish peasants from the Caucasus, and the land on which the Polytechnic at Haifa is being built are all provided by this fund.

All over the world wherever the Jewish diaspora is represented (and where is it not?) the Zionists are hard at work collecting money for the proposed Jewish state. One illustration comes from South Africa, where from early morning, writes a correspondent, "Each collector went about the street, each with his blue-white national badge, feeling evident pride in the race and people to which he belonged. In the evening there was a mass-meeting in the Zionist Hall in Johannesburg, and 2,000 shekels were reported collected."—Ernest Gordon.

England's Missionary Gifts

We, in America, frequently point to our English brethren and their liberal gifts to missions as an example for ourselves. Now comes Mr. De Thierry and tells us that England was engaged, during the nineteenth century, in 19 wars, for which it spent more than 6,000 millions of dollars and in which it sacrificed the lives of more than 700,000 men. In supporting 2,060 missionaries, with about 9 millions of dollars annually, in the battle for Christ, England uses, after all, such a small amount for missions that the sum spent for wars in the nineteenth century would be sufficient to carry on all present missionary work for seven centuries. Only by comparisons similar to the one above we become aware

of the smallness of our missionary contributions and the insufficiency of our efforts.

Foreign Missions at Oxford

One of the most remarkable features in the life of modern Oxford is the revived interest in foreign missions. More men than ever before—at least in recent centuries—are going forth into the pagan world as missionaries, and at every point the cause of missions is continually in evidence. Among other Oxonians going to the front this year is Mr. A. H. Jowett Murray, of Magdalen College, the youngest son of Sir James A. H. Murray. A very affectionate and impressive farewell was bidden to him at the George Street Congregational Church, of which he and his distinguished father are members. He briefly stated the way in which he had been led to decide in favor of educational work in China, paying strong tribute incidentally to the great spiritual influence of the Free Church camps for schoolboys. Mr. Murray goes out to assist in the work carried on in Tien-tsin by Dr. Livingston Hart at the Anglo-Chinese College.

Total Abstinence Advancing

In spite of occasional reports to the contrary, the cause of total abstinence from intoxicating liquors seems to be growing in Great Britain. One interesting fact is found in the report of the temperance organizations connected with the Free Church Union. Thirty years ago, out of 2,560 ministers connected with the Union, only 760 were total abstainers; to-day, out of 2,963 ministers, no less than 2,670 are total abstainers; that is, the percentage of abstainers has increased from about thirty-three per cent. to about ninety per cent. in thirty years. Out of 59 young men just entering the ministry 57 were teetotalers, and of these 44 had never known the taste of liquor. Lord Charles Beresford, addressing a recent meeting in Liverpool, said that forty-six years ago he came to Liverpool with a squadron, and the city entertained the men. Out of 4,000 men who went ashore, not more than 300 came back sober, and 1,500 were left in charge of the police. Two years ago, Lord Beresford said, he brought a fleet to the same city, and of 3,000 men who went ashore, not over 3 failed to report for duty when shore-leave expired.

Mormons Invading England

The report comes from England that Mormon missionaries are specially busy in that country. The Bishop of London has issued a warning to his clergy against the renewed efforts of Mormon agents to entrap young men and women. By assiduously visiting from house to house, by unstinted distribution of literature, and by their open-air meetings, they captivate inexperienced and unsuspecting souls. The Bishop has written a number of pamphlets exposing Mormon practises and refuting Mormon statements. To counteract the Mormon influences, the Christian people are holding open-air meetings, visiting from house to house, distributing literature and teaching clearly and definitely the fundamental doctrines of the Old and New Testaments.

Total Abstinence in the British Army

Rev. J. H. Bateson, after twenty-three years' experience, as he says, "gave his testimony to the honor of the British soldier and to the glory of God!" The converted soldiers, he said, were becoming a missionary power in India, and their numbers were being added to week by week. What an encouraging fact it is, too, that out of our 67,000 soldiers in the great Dependency there are no fewer than 30,611 "out-and-out total abstainers," and that in one regiment—the Cheshire—there are 700 total abstainers out of 900 men. There has been, too, a very remarkable development in regard to purity, an improvement undoubtedly due to the power of God working in the army.

Carey's Beginning Recalled

Kettering was recently the scene of a very interesting gathering. "The Mission House" connected with the

modern missionary movement under William Carey is now in the occupation of Mr. John Stockburn. This gentleman has permitted the erection on the outer wall facing the public roadway of a brass tablet stating that the modern missionary enterprise was originated in this house on October 2, 1792. It also makes reference to Carey's sermon at Nottingham, "Expect great things from God; attempt great things for God." Of those who were present at the unveiling ceremony, were the grandson of Andrew Fuller, Sir Thomas E. Fuller, who was until recently Agent-general for South Africa; and Rev. S. Pearce Carey, the great-grandson of William Carey. Among the relics exhibited were some of Carey's cobbler's tools and the box in which Andrew Fuller deposited the first collection made on behalf of modern missions.

Mission Study Circles

Says the *Free Church Missionary Record:*

It is a hopeful sign that the youth of our church are more and more turning their attention to the systematic study of home and foreign missions. During last winter there were no fewer than 305 study circles in connection with the United Free Church, with a membership of 2,336. Of these, 224 circles, with a membership of 1,737, studied "The Desire of India," the handbook written by Dr. Datta; and 57 circles, with a membership of 422, studied Mr. Malcolm Spencer's handbook on "Social Degradation." Twenty-four circles, with a membership of 177, studied "The Uplift of China." The total number of circles is almost double that of the previous year. There might have been more but for the lack of qualified leaders, and more attention is now being given by the Mission Study Council to supplying opportunities for the training of leaders for this work.

Splendid City Mission Work

No Christian society has a finer record than the London City Mission. Like the law of gravitation, it makes no noise, but its work is none the less effective. These brave missionaries are engaged year in and year out in "excavating souls from the slums"; and God only knows the result of their unselfish labors. It is a hand-to-hand fight with the hosts of darkness, but we are all assured that the tide of battle will turn! Some 409 missionaries are engaged in this work; and last year over a million and a quarter visits were paid to houses, and over a million conversations were held with persons in public-houses and factories; moreover, 39,089 meetings were held in cottages and mission-rooms, and 7,607 meetings were conducted in the open air. The workers were enabled to reclaim 1,271 drunkards; they obtained 1,018 situations for men, and rescued 126 fallen women. This is good news, for which we thank God, and take courage.—*London Christian.*

THE CONTINENT

A Carpenter Evangelist

A Scotch missionary, William Waddell, who accompanied M. and Mme. Coillard to the Zambesi Mission, has just gone to his reward. Mr. Waddell went out as carpenter, builder and man of all work, and erected buildings at four mission stations besides training the natives of those places as carpenters and builders. After ten years of ungrudging labor he was compelled, in 1894, to seek rest, but not without the hope of returning to his post. It was found, however, that in his work among the natives he had contracted leprosy, and for fifteen years he has suffered continuously, during which time he has been devotedly nursed by his sister. To the last, tho blind and infirm, he continued his interest in the Zambesi Mission, and counted it the privilege and honor of his life to have given those ten years to mission service in Barotseland.

Great Uprising Against "White Slavery"

Thirteen governments have entered into an agreement to fight that traffic in women which we know as "white slavery." Personal responsibility for watchfulness is to be embodied in a special officer for each, the governments are to exchange information, the railroad stations and steamer landings are to be watched. This is the honor list of governments and colonies

engaging in warfare against one of the most cruel combinations for gain that the world has known: Austria-Hungary, Belgium, Brazil, Denmark, France, Germany, Great Britain, Italy, Norway, Sweden, Portugal, Russia, Spain, Switzerland, the Bahamas, Barbados, British Guiana, Canada, Ceylon, Australia, Gambia, Gold Coast, Malta, Newfoundland, Northern Nigeria, Southern Rhodesia, Trinidad and the Windward Islands.

Declined With Thanks!!!

The Synod of the Protestant Churches in Belgium has sent to the American Baptist Missionary Union, Boston, a proposal to withdraw all missionaries from the Kongo, and turn their mission and mission work over to the Protestant Belgians. This action is urged in the interest of harmony between the missions and the Kongo Free State. A conference has been held between representatives of the Baptist missions with the president of the Belgian Synod, representatives of English missions in the Kongo being present. Officials of the Baptist Missionary Union says, "Such a proposal is almost too radical to be entertained, but it is to be hoped that from this discussion some good may come to the Kongo."

Missionary Societies in Switzerland

The great Basel Evangelical Missionary Society had been greatly troubled with the fear of another deficit, which by some was estimated at about $20,000. Calls for prayer and urgent appeals to the friends of the Society in Switzerland and Germany were published, and lo! the year closed with a deficit of exactly $1.50. The deficit of 1907, amounting to about $13,000, however, remained unpaid. The work of the Society is very prosperous, especially among the Balis, in the interior of Kamerun, German West Africa, where the first heathen have been baptized (32) after only five years of active missionary effort. All those baptized were fruits of the missionary schools and among them were two sons of the king of Bali.

The Swiss Romande Missionary Society has published its annual report of the work done by its missionaries in Transvaal Colony and in Portuguese East Africa. It has added two new stations to the eleven in existence at the close of 1907, besides which it has 65 out-stations. Its European workers are 19 missionaries, 3 physicians, 7 male and 20 female helpers, to which force should be added 21 wives of missionaries. The force of native Christian helpers numbers 85. In three missionary schools in Transvaal, which are being carried on by the aid of the English Government, the number of pupils has increased 26 per cent during 1908, *viz.*, to 663. The baptisms, as far as recorded, numbered 180, and the number of native Christians has increased to 2,118, while the 86 missionary schools of the Society are attended by 2,716 pupils. The total income of the Society for 1908 was $62,803.

Retrench or Trust?

The Paris Evangelical Missionary Society is the only Protestant missionary force in the overwhelmingly Roman Catholic and infidel French Republic. Its circle of supporters is limited and small, but its work is extensive, since it supports missionaries in Basutoland, in Senegal, in French Kongo, in Rhodesia, in Madagascar, and in Polynesia. It is no wonder that it is threatened by a deficit of about $18,000, and that its leaders are prayerfully considering the question if to retrench or to advance according to the opportunities in the different fields, especially in Madagascar, where the missionaries have continued to labor so faithfully in spite of the persecutions by the French officials. We bespeak the prayers and sympathy of our readers for this great society.

Students' Missionary Federation in Germany

In eleven German universities eleven missionary societies with 498 members were flourishing on April 1, 1909. These eleven societies have now united in the German Students' Missionary Federation, which is

governed by a committee (Ausschuss). The purpose of the Federation is mutual counsel and help.

Dutch Missionary Societies

For many years the Dutch Government was very suspicious of the Protestant missionaries in the Dutch East Indies and favored quite publicly the Mohammedans. Thus Islamism spread rapidly among the restless and dissatisfied heathen, who gladly turned away from their empty animism. Thus Java became almost altogether Mohammedan. But Mohammedan subjects proved far less reliable than the Christian natives, and the Dutch Government has not been slow in attempts to correct its mistake by aiding the missionary work in the Dutch East Indies actively. Only a short time ago it surrendered the public schools in Minahassa to the Netherlands Society, and the Queen herself continues to encourage all missionary work among her heathen subjects. Thus it is not strange that the Dutch missionary societies are in a prosperous condition and sent out, in 1908, more missionaries than in any previous year.

The Utrecht Missionary Union celebrates this year its semi-centenary, having been organized on April 13, 1859. Its fields are Halmaheira and Burn in the Dutch East Indies and New Guinea. It now employs 16 European missionaries upon 12 stations, and its laborers report a weakening of the hold of Mohammedanism everywhere and great readiness to receive the truth as it is in Christ Jesus. Rev. Van Hasselt, its first missionary to New Guinea in 1862, is still alive and able to participate in the celebration. The income of the Utrecht Union was $33,224 in 1908 from all sources.

The Netherlands Missionary Society, which was founded in 1797, has published its most encouraging report concerning the work of its missionaries upon Java, Minahassa, and other islands of the Dutch East Indies. It has now 27 European laborers, to which should be added 10 assistants in Minahassa, of whom, however, 2 are sent out by the Utrecht Missionary Union and 1 is sent out by the Netherlands Missionary Union. The income of the society from all sources was $55,284, of which amount $21,400 were legacies.

Danish Missionary Society

The annual report, for 1908, of the Danish Missionary Society is a most encouraging document, because it shows steady progress of the Gospel in the fields of the society, namely, in India and China. In India its work is south of Madras, where its 22 missionary laborers supply 8 stations, being aided by 79 native helpers. The number of native Christians was 1,242 on January 1, 1909, and the 33 missionary schools were attended by 1,383 pupils.

In China (Manchuria), where the work, interrupted by the Russo-Japanese war, is being carried on with much vigor, there are 7 stations, 20 missionaries, and 24 native helpers. The number of native Christians was 306 on January 1, 1909, and the 8 missionary schools were attended by 128 pupils.

Swedish Church Missionary Society

The great society maintains missions to Swedish seamen in German, British, French, and Italian ports, supports pastors for congregations of Swedes in various European cities and in South Africa, and is engaged in direct missionary activity in South Africa and in South India. In South Africa it reports 11 stations, 18 out-stations, and 73 preaching-places, with 10 ordained and 12 other European missionaries, and 53 native helpers. Of adult heathen 148 were baptized in 1908 and the number of native Christians increased to 3,196. In the 45 schools 921 pupils attended.

In South India, including Ceylon, are 8 stations, 35 out-stations and preaching-places, with 8 ordained and 6 other European missionaries, and 23 native helpers. Of adult heathen 22 were baptized in 1908 and the number

of native Christians increased to 1,918. In the 41 schools 91 teachers instructed 1,780 pupils (1,436 boys and 344 girls).

A Year of Blessing in Hungary

Rev. J. T. Webster is in charge of the Presbyterian mission at Budapest, Hungary, and also superintends a large colportage work carried on under the auspices of the Religious Tract Society of London and the National Bible Society of Scotland. He writes:

> Never in my experience has there been such a year of blessing as the past. From all parts of the country the colporteurs report on conversions known to them to the number of about one hundred. But a special feature of the past year has been the great increase in the sales of Scripture Portions. The total circulation of Scriptures, books, tracts, etc., amounts to 328,588 copies, for which $11,595 has been received in cash.

A Missionary Society in Hungary

Protestants in Hungary are neither numerous nor much blest with earthly treasures, so that it seemed impossible for them to found a missionary society and send missionaries of their own to the heathen. Now the Lutherans of Hungary have founded a Hungarian Missionary Society which has its headquarters in Odenburg, and is to support the work of the Leipsic Missionary Society in India and in East Africa (German and English). The new society may well be called the direct fruit of numerous visits of the inspectors of missions of the Leipsic Society to Pressburg, Budapest, Odenburg, and other places during the last thirteen years. The society is to be independent from the Church, like the German societies are, but strictly Lutheran.

Czar and Jew

It is gratifying to learn from our Jewish contemporaries that there is solid ground for an anticipation of better times for the Hebrew people in Russia. The *Jewish Chronicle* has published the full text of a long and remarkable document, a minute of the Czar's Council of Ministers, which, altho it offers a defense of the administration responsible for the present unhappy condition of things, may be regarded from several points of view as an official admission that the cruel persecutions of the Jew have been a grave social and political mistake. We pray that this tardy recognition of the view held in England and other civilized countries will be followed by drastic reforms; and if those which have been suggested are not particularly striking in their liberality, their adoption may, nevertheless, usher in an era of comparative peace.—*London Christian.*

Papal and Pagan Rome Compared

The late Canon Bigg, the regius professor of ecclesiastical history at Oxford, has remarked, in his posthumous volume—recently published—"The Origin of Christianity," that the actual loss of life due to persecution in the early days of the Christian faith was far less than is often supposed, and that the persecution of Christians in later ages by Papal Rome "far outweighs in horror, brutality, and injustice the spasms of Imperial Rome." It is quite true, as the deceased historian has said, that the life of a Christian was precarious under each and all of the emperors, but the empire was a vast one—from Britain to Mesopotamia—and when we speak of it we are virtually speaking of the whole world; yet—the martyrs of the early Church, which was as wide as the empire, even if we include those who perished under Decius and Diocletian, were really outnumbered by the heretics who died for their faith in the sixteenth century, in almost every one of the realms which have sprung out of the empire.

AFRICA

Islam in the Sudan

Ten years ago the Sudan, the largest unevangelized mission field in the world, presented an almost hopeless spectacle of devastation. Three thousand missionaries were preaching the Gospel in China, but the great "land of the blacks" in Africa, the great "land of darkness," the Sudan, as

large as China proper, had not one light-bearer.

To-day, after millenniums of fightings, the Sudan is at rest. The Mohammedans are leaving their fortified cities, and as traders and cattle-keepers, as agriculturists and religious emissaries, are spreading their influence and their faith far and wide. The pagans are leaving their mountain fastnesses and fortified towns in the plains, and are beginning to reoccupy the surrounding country as farmers, and recognizing the better education and the higher prestige of the Mohammedans, are going over to that faith. If an adequate attempt were made *now*, we might see the results of Christian missionary efforts in Uganda repeated and multiplied in the central Sudan. A few feeble efforts have been put forward to meet this great need (in the whole Sudan there are less than seventy missionaries), to make use of this most wonderful opportunity and to win waiting nations to the Christian faith.—Karl Kumm.

Catholic Neighbors a Hindrance

A West Africa missionary writes:

"Our Roman Catholic neighbors do not help us much to enlighten the people here in Angola. At Malange, six miles from Quessua, they have a school and church. Among the trades taught is brewing, and a great quantity of beer is sold from this so-called religious center. Some time ago one of the priests went through the country touring and teaching the people. He brought with him large quantities of rum, of which the people are very fond, thus trying to entice them to his meeting. At one of these places a chief drank so much rum that he died in a short time from the effects of it. They also believe in slave holding. Lately a man whom we know went and sold himself to the same Catholic mission. A catechist near our mission has a real wife and at least two concubines."

The South African Missionary Conference

After an interval of three years, the third South African Missionary Conference has recently been held in Bloemfontein. Seventy-five delegates from over 20 societies were enrolled, the Continental members being in strong force. The retiring president, Rev. J. S. Moffat, son of the great pioneer, and brother-in-law to Livingstone, in an opening speech drew a striking contrast between the mission field as he first knew it and at the present time. Statistics showed that the country south of the Zambesi is almost entirely taken up by the various missionary societies (over 800 European workers being engaged), and Dr. MacVicar of Lovedale phophesied that within a few years half the natives will be Christian.

Briton and Boer Standing Shoulder to Shoulder!

Dr. Jameson and Gen. Botha, sitting side by side on the steps of the throne in the House of Lords, while the Colonial Secretary asked for the second reading of the bill to create a South African commonwealth, in which Briton and Boer should have equal rights—this is the astonishing and gratifying spectacle which England is able to offer to the world. Who could have believed it possible, when the desolating war in South Africa was raging, so short a time ago? It is a vivid proof that Great Britain has not lost her acquired skill in colonial administration. So healing and constructive a piece of legislation as this Act of Union for the four South African colonies has not been seen in many a year. It is an evidence of England's real greatness more convincing than all her battleships. The consummation of this great act of statesmanship under a Liberal Ministry will rank as perhaps the proudest achievement of the present government.—*New York Nation.*

Christian Endeavor in South Africa

In South Africa Christian Endeavor among the Dutch-speaking population is very strong. There are only three societies, so far as we know, outside the Dutch Union, and of these three the Bloemfontein Baptist Endeavorers are the only English-speaking group.

They number 26 all told, and for the past year have been supporting a native evangelist in Pondoland, who sends them regular reports of the work there, which are read in the society. One of the members, a corporal in the British army, whose time has expired, has offered himself for the foreign field. Eight of the nine Sunday-school teachers of the church are Endeavorers.

A Prosperous Methodist Mission

Rhodesia is a British province of 435,000 square miles, as large as the States of Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa and Missouri combined. It is located in southeast Africa, north of the Transvaal. The centers of the Methodist Episcopal Church are in the eastern half, the richest and most densely populated part of this territory.

The opening of this mission was made possible by the splendid gift of the British South Africa Company, which included the village of Old Umtali with several buildings and 13,000 acres of land, probably the largest single gift ever made to the Methodist Church in a foreign field. The work is among two races: Anglo-Saxons, made up of colonists and Africanders, and native black Africans. In the ten years since the opening of the mission the membership has grown to 1,245, there are 18 Sunday-schools with 1,922 pupils, and the property is valued at $145,000.

The Result of a Strike

The Zulus have a custom like that of the ancient Hebrews in naming a child, of giving a name that will mark the time, or place, or some incident that occurred when the child was born. Recently at Durban, Natal, a child was brought for registry on a day when a strike had interrupted traffic on the railroad. The child was given the name of Umhlabelungubevinbelaisitimela, meaning "When-the-white-men-stopped-the-train." We wonder what the boy was called for short.

Woman's Life in Africa

The woman in Angola gets up early and starts the farm land about 6 o'clock in the morning. About 9 o'clock the man follows her to do some work also, and he returns home about 11, idling or loafing about the rest of the day. About 4 o'clock the woman returns. On her way home she gathers the necessary firewood. She now has to cook the main meal of the day, and is kept busy till nightfall. At the beginning of the planting season the man gives each of his wives a hoe, and at the same time demands that from the products of her garden each wife shall furnish him a sum of money varying from $9 to $15. This money she earns carrying basketful after basketful of the produce of her farm on her head sometimes for miles until she finds a sale for it. Besides this she has to clothe and feed herself and children.

Self-sacrifice of Baganda Pastors

"Everywhere a spirit of inquiry abounds," Mr. H. B. Lewin, of Kikoma, in Buwekula, in Uganda proper, says, and there is "a distinct 'revival,'" evidenced by churches crowded on Sundays, baptism and confirmation classes full, and the contributions from the Christians well in advance of other years. Of the liberal spirit of leading Christians and of the Baganda clergy, Mr. Lewin wrote:

> On it becoming known at the church council that there was a deficit in the fund for the teachers' salaries, the native pastor, the Rev. Mikaeli Bagenda, himself led the way by saying, rather than that the number of teachers should be diminished, he would give one-third of his half-yearly stipend toward the debt; and then one after another of the teachers arose, relinquishing some a fifth, some a seventh of their salaries.

The Retarding Influence of the Troubles of the Missionaries in Madagascar

The missionary work of the Norwegian Missionary Society upon the island of Madagascar has been hindered no less than that of the French missionaries by the continued persecution of the French Governor-general and his officials during the past years.

The number of native Christians connected with the Norwegian Society has actually decreased, fewer heathen have been baptized, the attendance at church services has grown perceptively smaller, and the number of missionary schools has dwindled from 860 to 360. Yet, the missionaries remain of good cheer and consider the persecution a trying of the converts as by fire, which must be conducive to the final strengthening of the Church. To offset the closing of so many missionary schools to a certain extent, Sabbath-schools are being started everywhere and 766 of them with more than 21,000 pupils have been established already. It is also remarkable that contributions from native Christians have increased in spite of smaller numbers.

An African Mode of Torture

A woman tied to an African anthill is thus described by Bishop Taylor. He said:

I saw a woman who had been accused of witchcraft, and condemned to death by ferocious ants. She was bound to an anthill—often from 10 to 15 feet high—and kept there all day. The cries of her infant were such as to cause her release at night. The victim usually dies in two days, but this woman was bound and tortured for five days, and then driven away because "she was too hard to kill." She crawled in a terrible condition to the mission station, and the missionary told me she was the most pitiful sight he ever beheld. After careful nursing for months she recovered, and this woman, so terribly scarred and disfigured, was converted at my services.

ISLANDS OF THE SEA

Great Progress in Malaysia

The Rev. F. B. Meyer writes to *The Christian:*

Too late in life I learned what I have missed in not being a missionary. It is a great and profound *miss*, that in my case can never be undone; but here at least the fields are white. Vast centers of population are growing up in the Straits Settlements, under British control, where, notwithstanding the noble efforts of the Methodists, Episcopalian, and Presbyterian churches, little or nothing is done for the crowds of Chinese immigrants pouring in from their own country. Whatever perils or hardships exist in Inland China, there are none in Malaysia. To evangelize the Chinese here would be to send tides of native missionaries throughout that great country. This is going to be the rubber land of the future, and that means more and more voluntary Chinese labor. The openings for British enterprise are limitless, and so are they for Christian enterprise; but the laborers are few!

Funeral of a Maori Princess

A correspondent, writing from Napier, New Zealand, sends an account of the funeral of one of the most highly placed Maori princesses of New Zealand, Airini Karauria. On her vast estates she exercised a lavish hospitality. Many distinguished Europeans, including the Prince and Princess of Wales, have been among her guests. At the funeral the Maori language was used, but an address was also given in English. In front of the coffin walked the Maori clergyman who had been speaking, and immediately behind him a venerable and venerated Anglican Bishop. Standing round Airini's open grave a crowd of Maoris burst into Christian song.

OBITUARY

Mrs. Harris, of Tokyo

A cablegram from Tokyo, Japan, brings the sad news of the death, on September 6th, of Mrs. Flora Best Harris, the wife of Bishop M. C. Harris, of the Methodist Episcopal Church.

Mrs. Harris was born in Meadville, Pa., where her father was for many years a prominent physician. She was married to Rev. Merriman C. Harris on October 23, 1873, and on the same day they sailed for Japan, where they were stationed as the first Protestant missionaries at Hakadote.

Dr. Julius Soper says:

Mrs. Harris had a vigorous and active mind, and wielded a facile pen—writing frequently for publication. Several of her hymns have been translated and are used in Japanese hymn-books. She is also the author of a collection of poems entitled "Songs of War Time," translated into Japanese by natives. The Japanese highly honored her and delighted to hear her speak in their native tongue. Her memory will long be fragrant—as ointment poured forth—among the Japanese.

TURKEY IN REVOLUTION. By Charles Roden Buxton. Illustrated. 8vo. 282 pp. Charles Scribner's Sons, New York; T. Fisher Unwin, London. 1909.

The author of this book is one of the original members of the Balkan Committee in England, the sole object of which was to improve the conditions of all the European subjects of Turkey, regardless of race or faith. Naturally, this committee rejoiced at the *coup d'état* of July, 1908; and on their arrival in Constantinople on a visit last December, its members were right royally welcomed and fêted by the Ottoman Committee of Union and Progress, who fully realized the value of the moral support of this committee in England. Most incongruously, the Balkan Committee's delegates were at that time given an audience by Abdul Hamid, whose duplicity throughout those months has since been rewarded by dethronement. The present volume is an accurate and picturesque account of the author's observations and experiences during two visits to Turkey, together with a vivid story of the bloodless revolution itself. The forecast of the future, in the last chapters, has proven statesmanlike, and in the main, correct. The illustrations add much to the interest. A map of the Ottoman Empire would have been more appropriate than the one given—of Austria-Hungary and the Balkan States. Aside from a passing word of praise for Robert College, Mr. Buxton has entirely ignored the enlightening work of the American and British colleges and high schools, as well as the permeating effect of the great mass of truth sent out broadcast from the American presses at Beirut and Constantinople. To say that "it was through French books, or French translations of English books, through intercourse with Frenchmen, through the ideas and traditions of French democracy, that the mind of Turkey was awakened," is neither sufficient nor fair. Had the author heard the testimony of Enver Bey himself—that he never would have undertaken the task had it not been for the previous work of the American colleges—he would doubtless have mended his phrase.

As the volume was published before the counter-revolution of April last and its dramatic suppression, the author did well to warn his readers that this was not a final account of the Turkish revolution. Nevertheless, as a true and vivid picture of conditions up till the end of 1908, it will have permanent historic value.

CHRISTIANITY AND THE RELIGIONS. By Rev. Arthur Selden Lloyd, D.D. 12mo. 126 pp. 75 cents, *net*. E. P. Dutton & Co., New York. 1909.

Dr. Lloyd delivered these lectures at the Harvard Summer School of Theology. His viewpoint is this: "The one who understands that it (the Christian religion) is a message from the One Father to His children everywhere, will approach other teachers as brother draws near to brother." Dr. Lloyd presents a simple discussion of the essential difference between the revealed and the man-made religions, and points out the obligation resting upon Christians toward those who know not the gospel of Christ.

The human religions, Dr. Lloyd maintains, were introduced by dreamers who sought to introduce higher ideals of life, and the people who adopted them developed until these ideals had been attained, and then first stagnated and then decayed. Christianity reveals the truth which other religions grope after, and the revelation through Christ removed the need for any other religion. Christians possess eternal wealth in their revelation. This wealth must bless the world or curse the possessor.

CHRISTIAN SCIENCE IN THE LIGHT OF HOLY SCRIPTURES. By Rev. Dr. I. M. Haldeman. 12mo. $1.50, *net*. Fleming H. Revell Co., New York. 1909.

This book is entitled to a reading. It is the most thorough and comprehensive and exhaustive discussion of the claims and pretensions of this

master delusion that we have yet seen. It is a volume of 440 pages, and about 200,000 words. It discusses, in twenty chapters, the relation of Christian Science to matter, sin and evil, sickness, disease and death; man and God and Christ and Satan; to Christian doctrine, prayer, marriage, woman's place in the Church, the word of God, and the anti-Christ. Those who know the author, know that Dr. Haldeman never treats any subject without careful examination of it, and never handles the Word of God deceitfully. He shows in this book that he has given the best powers of his mind to the investigation of the theme, and the work is well done.

Daybreak in Korea. Annie L. Baird. Illustrated. 16mo. 123 pp. 60 cents, *net*. Fleming H. Revell Co. 1909.

The life of women in the East furnishes abundant material for pathetic romances. Here is an exceptionally interesting story of a Korean girl who passed from a demure little maiden to become an unwilling and abused wife, became an inquirer and then a Christian, was the means of her husband's conversion and a leader in Christian work. The facts about Korean life—girlhood, wifehood, widowhood, slavery, sorcery, vice, and the results of missionary work in the lives of those who receive the Gospel — are forcefully shown in this brief narrative. It is entertaining as a story, not "preachy" or philosophical, but with well-sustained interest from first to last. It is especially well adapted to girls. The account of the conversion of the sorceress is unusually impressive, and, like other features of the story, is true to life.

Quaint Subjects of the King. By John Foster Fraser. Illustrated. 8vo. 304 pp. $1.50. Cassell & Co., Limited. 1909.

The British dominion includes many strange peoples—cannibals and warriors; naked and fur-clad savages; black, brown, yellow and red skins; fetish worshipers, sun worshipers, people of every climate and condition. It is the strangest of these peoples that are described here—black aborigines of Australia, professional thieves of India, witch doctors of Africa, dancing girls, man-eaters of New Guinea, lonesome Eskimos of the Arctic regions, head-hunters of Borneo. It is a most interesting collection with odd customs and ideas of life and death, of eating and drinking, marriage and burial, peace and war. A large number of well-chosen photographs add interest to the descriptions. Many chapters would form appropriate topics for missionary meetings.

They Must, or God and the Social Democracy. By Hermann Kutter. 12mo. 232 pp. $1.00. Cooperative Printing Co., Chicago. 1909.

There can be no doubt that the Church has failed to reach the ideal of Christ as to holiness, unity, love and efficiency. The divine law of harmony for the economic, political and religious life of man is the subject which the author here attempts to set forth; the law that will bring true cooperation in place of monopoly or competition in commerce; that will bring harmony out of discord in politics, and will produce unity in place of sectarianism in religion.

Socialism is pictured as the most effective agency in bringing about these results. The author inclines to the opinion that a "purified, socially ethical Christianity," will be the ideal all-embracing religion of the future. The kingdom of God, as proclaimed by Jesus, and the cooperative commonwealth, aimed at by the Socialists, are declared to be one and the same. It is this statement that the author seeks to prove. Mr. Kutter is a German-Swiss, for some years pastor of a Protestant church in Berne and later in Zurich. He left the pastorate because of his opinion that the Church does not represent the true teachings of Christ. His disagreement with the Christian Church is a matter of interpretation and application of truth.

We Two in West Africa. By Decima Moore and Major F. G. Guggisberg. Illustrated. 8vo. 368 pp. $3.00. Charles Scribner's Sons, New York. 1909.

A British surveyor and his wife write their observations and experiences on the Gold Coast of Africa and the hinterland. The book is entertaining, but in no way remarkable. The ground has often been covered before; the experiences are not unusual, and the observations show no keen insight into native character or customs. There is a sense of disappointment in reading the meager descriptions of peculiar scenes, customs and occupations that might have been really valuable—such as native sports, gold-mining, a king's birthday féte, rubber, marriage, native sacrifices, missionary work, etc.

Those who have time and inclination to enjoy a chatty narrative of travel will read this volume with pleasure; others will prefer some of the many recent volumes of more unique value.

Far North in India. By William B. Anderson and Charles R. Watson. Illustrated. 12mo. pp. 312. 75 cents. Board of F. M. United Presbyterian Church, Philadelphia. 1909.

This is a description of the country, people, history and religions of the Punjab and a sketch of the work of United Presbyterian (American) missions in that part of India. It is a brief, well-written summary of the most important and interesting facts. United Presbyterian Mission study classes can not do better than take up this as a field where Moslems and Hindus, Sikhs, Jains, Buddhists, Parsees and Christians struggle for the mastery. The foreign missionaries engaged in this work number 102, so that each has a parish of 40,000. The whole Punjab contains nearly 25,000,000 souls.

The Martyrs' Isle. By Annie Sharman. Illustrated. 8vo. 174 pp. *2s, 6d.* London Missionary Society. 1909.

The story of Madagascar is one of the most romantic in the history of missions. The early days of preaching among a savage, degraded people was followed by many conversions; then came persecutions, when men, women and children were speared and hurled from precipices. Many were the thrilling escapes and noble martyred ones. Bibles were saved by hiding in caves and ovens and loaves of bread. Then came the conversion of the queen and years of prosperity, until a third of the population became Christian; and now the French occupation and bitter opposition to Protestant missions. The story is illustrated and well told for children twelve to fifteen years of age.

Edith Stanton's Opportunity. By Kingston de Gruché. 16mo. 176 pp. *1s, 6d.* Church Missionary Society, London. 1909.

Missionary exhibitions in England have become elaborate affairs with large educational value, attracting immense crowds and picturing graphically life and work in mission lands. The author of this little story gives a clear idea of what these missionary exhibitions are like, and the opportunity they offer for education and service. As a story, it is scarcely worth reading; but as an account of the purpose and value of missionary exhibitions, it has a distinct value for those who like their facts drest up in story form. There is a great deal of interesting information given about the foreign countries represented, as well as about the conduct of the exhibition.

NEW BOOKS

The Awakening of Turkey. E. F. Knight. 8vo. $3.00. J. B. Lippincott, Philadelphia. 1909.

Turkey in Revolution. By Charles R. Buxton. Illustrated. 8vo. 285 pp. $2.50, *net.* Charles Scribner's Sons, New York. 1909.

Korea in Transition. By James S. Gale. Illustrated. 12mo. 270 pp. Cloth, 50 cents; paper, 35 cents, *net.*

Servants of the King. By Robert E. Speer. Illustrated. 12mo, 216 pp. Cloth, 50 cents; paper, 35 cents.

South America. By Thomas B. Neely. Illustrated. 12mo. 312 pp. Cloth, 50 cents; paper, 35 cents.

THE UPWARD PATH. By Mary Helm. Illustrated. 12mo. 333 pp. Cloth, 50 cents; paper, 35 cents. Young People's Missionary Movement, New York. 1909.

MISSIONARY STORY SKETCHES AND FOLK LORE FROM AFRICA. By Alexander P. Camphor. Illustrated. 12mo. 346 pp. $1.50, *net*. Jennings & Graham, Cincinnati. 1909.

VENTURES AMONG THE ARABS. By A. Forder. Illustrated. 12mo. 291 pp. $1.00. Gospel Publishing House, New York. 1909.

OTHER PEOPLE'S PRAYERS. By E. M. F. Major. 16mo. 6*d*.

THE TELL-TALE CLUB. By G. A. T. Frere. 16mo. 6*d*.

"LEPERS SOUGHT HIS FACE." By C. Horder. 16mo. 6*d*. Church Missionary Society, London. 1909.

CHRIST AND THE EASTERN SOUL. Chas. Cuthbert Hall. 8vo. 6*s*, *net*. T. Fisher Unwin, London. 1909.

MARCUS WHITMAN. By Rev. Myron Eells. 8vo. Alice Harriman Co., Seattle. 1909.

SPAIN OF TO-DAY. Joseph T. Shaw. 12mo. The Grafton Press, New York. 1909.

EIGHTEEN YEARS IN UGANDA AND EAST AFRICA. A. R. Tucker. 2 vols. 30*s*, *net*. Arnold, London. 1909.

DR. LAWES OF SAVAGE ISLAND AND NEW GUINEA. By Rev. Joseph King. 8vo. The Religious Tract Society, London. 1909.

THEODOSIA DAVENPORT JESSUP, OF BEIRUT. 1909.

THE HISTORY OF CHRISTIANITY IN JAPAN. By Otis Cary. Two vols. Map. 8vo. $2.50, *net*, per volume. Fleming H. Revell Co., New York. 1909.

UNDER MARCHING ORDERS. Mary Porter Gamewell. 12mo.

SUNRISE IN THE SUNRISE KINGDOM. (Revised.) By Rev. J. H. De Forrest. 12mo.

TEXT-BOOKS. Cloth, 50 cents; paper, 35 cents. Published by the Young People's Missionary Movement, New York. 1909.

EDUCATION IN THE FAR EAST. By Charles F. Thwing. 12mo. $1.50. Houghton, Mifflin Co., New York. 1909.

THE LIFE OF GEORGE GRENFELL. By George Hawker. Illustrated. 8vo. 587 pp. $2.00, *net*. Fleming H. Revell Co., New York. 1909.

SNAPSHOTS FROM SUNNY AFRICA. Helen E. Springer. Illustrated. 12mo. 194 pp. $1.00, *net*. Fleming H. Revell Co., New York. 1909.

SATAN. By Lewis Sperry Chafer. 12mo. 163 pp. 75 cents, *net*. Gospel Publishing House, New York. 1909.

CHINA AND THE GOSPEL. Illustrated Report of the China Inland Mission for 1908-9. 1*s*. China Inland Mission, London, Toronto, Philadelphia. 1909.

BOOKLETS AND PAMPHLETS

TALKS ON EGYPT. Illustrated. 6*d*, *net*. Church Missionary Society, London. 1909.

FORWARD MOVEMENT MISSION STUDIES. Paper covers. 15 cents, *net*. Baptist Forward Movement for Missionary Education. American Baptist Publication Society, Philadelphia. 1909.

Book 1. THE CHILDREN OF MISSION LANDS. Wm. C. Griggs.

Book 4. HEROES OF MODERN MISSIONS. C. P. Chipman.

BAPTIST FORWARD MOVEMENT MISSIONARY EXERCISES FOR THE SUNDAY-SCHOOL.

SOCIAL SERVICES SERIES. A Reasonable Social Policy for Christian People. C. R. Henderson.

ETHICAL AND RELIGIOUS SIGNIFICANCE OF THE STATE. By J. Q. Dealey. 10 cents each. American Baptist Publication Society, Philadelphia. 1909.

MISSIONS IN ASSAM. 10 cents. A. B. M. A., Boston. 1909.

WM. S. AMENT. An Ideal Missionary. Rev. J. C. Cromer. 5 cents. A. B. C. F. M., Boston. 1909.

LIFE OF J. H. NEESIMA. J. D. Davis. Published in Japan. 1909.

HANDBOOK OF THE AMERICAN BAPTIST MISSIONARY UNION. 15 cents. Boston. 1909.

ANTI-SALOON LEAGUE YEAR BOOK, 1909. E. N. Cherrington. Anti-saloon League of America, Chicago.

GO YE—A MISSIONARY SERVICE. By N. W. Porter, Baltimore.

THE BIBLE VIEW OF MONEY. By Charles A. Rowland, Athens, Georgia.

MISSIONARY STUDIES—BY THE USE OF EYE GATE. By J. Smithard. Liverpool, England.

PICTURE POSTCARDS. American Baptist Missionary Union, Boston.

THE CHALLENGE OF THE HOUR. By Donald Munro. A. B. M. A., Boston.

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